Pali Text Society

TRANSLATION SERIES, No. 7

THE BOOK OF THE KINDRED SAYINGS

(SAŊYUTTA-NIKĀYA)

OR GROUPED SUTTAS

PART I.

KINDRED SAYINGS WITH VERSES

(SAGĀTHĀ-VAGGA)

TRANSLATED BY

MRS. RHYS DAVIDS, M.A.

FELLOW OF UNIVERSITY COLLEGE, LONDON

AUTHOR OF "BUDDHIST PSYCHOLOGICAL ETHICS," "BUDDHISM A STUDY IN THE BUDDHIST NORM," "PSALMS OF THE EARLY BUDDHISTS," "BUDDHIST PSYCHOLOGY," ETC

ASSISTED BY

SŪRIYAGOḌA SUMANGALA THERA

AUTHOR OF "SAŊYUTTA-NIKĀYA GĀTHASANNA," EDITOR OF "THE DHAMMAPADA" (P.T.S., 1914), ETC

"Say on, sayers! sing on, singers!
Delve! mould! pile the words of the earth!
Work on, age after age, nothing is to be lost,
It may have to wait long, but it will certainly come in use;
When the materials are all prepared and ready, the architects shall appear."

WALT WHITMAN

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PREFACE

THE present translation, begun in October, 1915, and finished in the following July, was laid aside for many months when paper and printing rose to such war-inflated prices that a delay in issue seemed necessary for the Society's finances In the teeth of such difficulties it is now being published, both to keep rolling the series of which it forms the seventh volume, and not to obstruct its successor, which follows closely behind.

It had for years been my desire to present to the inquiring reader an English version of the psychological and philosophical Suttas of the Saŋyutta-Nikāya These are concise prose discourses contained for the most part in the volumes numbered II, III, and IV of the Pali Text Society's edition prepared by the late Léon Feer It has been more than once suggested that a volume of selections would be of more instant service than would be afforded by the long drawn out appearance of the whole work in its original order There is much to recommend such an undertaking, but it would scarcely be in place in the methods of the Pali Text Society. Those methods seek to present a certain classic literature as a whole, as a historical monument. It will be for a later generation to exercise private judgment in compiling eclectic extracts. In the case of first editions this were too dangerous a game.

And so my way to those prose Suttas was not to be had by any short cuts, but lay only through first accomplishing the translation of these eleven groups—the first volume in the Feer edition—called collectively the Sa-gāthā Vagga or Section 'with verses.' But I trust that the reader may find a reward as rich as that which has been mine. The mass of these little Suttas, slight and concise sketches, with the verses which sum them up, or which they, the Suttas, explain—many

of them very poor poetry as such—dealing with legends of fairies, gods and devils, with royal and priestly interviewers of the sublime teacher, may seem a tantalizing jungle to the traveller bound for the hills of thought more austere. But let him enter not as hurried and unseeing, but leisurely, with open mind and sympathetic imagination awake. So will he wander not unrewarded. He will find himself for the most part in a woodland of faerie, opening out here on a settlement of religious brethren, there on scenes of life in rural communities such as might well be met in the India of to-day, or indeed in other countries. Devas he will see; sons and daughters of 'the gods,' one may call them, yet let him ever remember that, for the Indian, they are neither as the god nor the angel of Western cults. They (that is, certain of their antecedent individualities) have been men and women, with the memory of at least one such former life abiding. Now, possessed of greater power over matter, and in some cases only of improved wisdom, most of them are shown greatly concerned with the central fact of the book:—the wonderful period of incarnate wisdom and service that has broken over one favoured réalm of earth, and the opportunity, within their reach, of benefiting by it. They are not here to consult our traveller, but they will enchant the eye of his imagination with a glory of colour, and while minor forest devas will show concern in his spiritual welfare, those of this or that heaven will welcome him to celestial mansions. He will hear riddles and saws in doggerel metre, current in ancient Indian folk-philosophy, and pressed into a venerable canon that mothered efforts at thinking seriously, however rudimentary they might be. The prince of darkness—of life-lust and of recurring death—will startle him in odd and fearsome shapes and ways. Grave and noble Sisters will show him a serene peace, and a grasp of truth won at the cost of much that life holds dear. The incorrigible if amiable despot, and the priest, often no less incorrigible, will give themselves away as they talk before him. Mysterious aboriginal creatures, in process of being merged into the stock of folk-myth, will come forth from the abandoned shrines of dead deities to listen or

to menace. And the gods of to-day will contend before him with the gods of yesterday, become the Titans of to-day.

And ever, as he wanders on, there will move before him, luminous and serene, the central figure of the great-hearted Gotama, bringing him to the wood's end braced and enlightened by the beneficent tension of listening to many wise sayings. In these he will hear the lesser gods instructed and the higher gods brought low, the devil swept aside and the demons fearlessly confronted, the king given simple, practical, secular advice, not too high or unworldly for his limited intelligence, and the priest's rites and dogmas tested by a new and higher Norm, the disciples' talents evoked and appreciated, and the earnest lay inquirer made welcome.

Mythical and folk-lore drapery are wrapped about many of the sayings here ascribed to the Buddha. And in nearly all of them, if any represent genuine prose utterances, they have become deflected in the prism of memorializing verse, and to that extent artificial. Nevertheless, the matter of them is of the stamp of the oldest doctrine known to us, and from them a fairly complete synopsis of the ancient Dhamma might be compiled. And short and terse as are the presentations of both saying and episode, they contribute not a little to body out our somewhat vague outline of India's greatest son, so that we receive successive impressions of his great good sense, his willingness to adapt his sayings to the individual inquirer, his keen intuition, his humour and smiling irony, his courage and dignity, his catholic and tender compassion for all creatures.

To the kindly critic who would have preferred a translation entirely in prose, I would say that, with a lively sense of defects in workmanship detracting from such literary beauty as the text frequently possesses, I have judged that a faithful reproduction, so far as was practicable, of form as well as of matter was the first consideration. If Buddhists have been content to preserve the nearest approach that could be got to some of their founder's original sayings in a metric form —a form in which they would agree that he never used in his discourse—who are we translators, that we should presume

to scrape the gilt off the gold? Our task is not, directly, to reproduce the actual of the bygone ages. It is to reproduce portions of a literature treasured as canonical, as 'holy scripture,' and compiled, in this case, to a large extent in metre.

Both the language and literary tradition of the translation render a literal reproduction of the metres impracticable. If an exception has been attempted in giving most of the *triṣthubh* (Pali: *tuṭṭhubba*) verses in corresponding English—*e.g.*, the *upavajira* variety—

⏑ – ⏑ | – – ⏑ | ⏑ – ⏑ | – –
Not normal this, brahmin, for minds discerning.

Yea, here's the field, if for reward thou lookest,[1]

here the translator pleads guilty with a double excuse:—the ease with which English lent itself to the metre, and the hope that coming to know the metre might prove æsthetically pleasant to the reader as well as to the reproducer. But, without imitating the details of form, that which in the text is verse should be reproduced as verse, even where the original is poor and wooden. In the Suttas this is often a necessity, for ideas which have just been enunciated in prose are forthwith restated, often with heightened effect, in verse.

The Commentary on the Saŋyutta-Nikāya entitled the *Sārattappakāsinī*—'the Essence-exponent'—and ascribed to Buddhaghosa, has been my indispensable *vade-mecum*. It was edited by the Thera Vimalabuddhi and brought out, nearly all of it, in seven printed fasciculi in Ceylon, of course in Singhalese script. It took thirteen years to produce these 544 pages—from 1895 to 1907—and life being a brief matter for work turned out at that rate, the editor did not live to complete his task. The Pali Text Society has secured a complete transcript of the seven parts. Those commenting on the Sagāthāvagga have been transcribed by the Rev. W. Dhammananda of Ambalangoda, and Miss May Smith and

[1] *Sampassataŋ brāhmaṇa n'esa dhammo*
Khettañ hi taŋ puñña-pekhassa hoti

Miss Mary E. Lilley have shared in supplying me with a prior transcript of the Commentary on the first chapters. Mr. P. D. Ratnatunga of Tangalla, to whom we are indebted also for a transcript of the Commentary on the Anguttara-Nikāya, has transliterated the remainder of the printed edition of the Sārattappakāsinī. The Commentator's paraphrases of words should prove useful to students of Pali, and I have therefore grouped a selection in an Index to this volume. In this way it has been possible, to some extent, to avoid trying the patience of the general reader by lexicographical footnotes, while yet bearing in mind the needs and difficulties of those—and they are increasing in number—who are studying the original.

There remains the pleasant duty of acknowledging in detail the assistance rendered to this work by the Rev. Sūriyagoḍa Sumangala, Vice-Principal of the Parama Dhamma Cetiya Oriental School at Mount Lavinia, Ceylon. He was contemplating a few years ago the publication of a translation of the gāthās in the Sagāthāvagga in a Ceylon issue, but readily and graciously agreed to my proposal of a joint translation in the Pali Text Series of the entire work. His multifarious educational activities, however, as teacher, examiner, and delegate at distant centres, made it quite impossible for him to keep pace with me. Bad health also, temporarily affecting his eyesight, proved an additional check to good-will. I suggested, therefore, that we should allow the work to lapse into a one-sided affair by my sending him a copy of my translation and notes for his criticism. To this he consented and pronounced approval of nearly all my renderings, adding a few useful elucidations of obscure passages. He has subsequently sent me a manuscript translation in prose of the verses.

I have further, as always, derived much help from the great collection of lexicographical references collected by my husband for over forty years. He has also much aided me by reading the greater part of the work in proof.

C. A F RHYS DAVIDS

CHIPSTEAD, SURREY,
June, 1917.

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To

MY BELOVED SON

'Straight' is the name that Road is called, and 'Free
From Fear' the Quarter whither thou art bound.
Thy Chariot is the 'Silent Runner' named,
With Wheels of Righteous Effort fitted well.
Conscience the Leaning-board; the Drapery
Is Heedfulness, the Driver is the Norm,
I say, and Right Views, they that run before.
And be it woman, be it man for whom
Such chariot doth wait, by that same car
Into Nibbāna's presence shall they come.

I, v, § 6.

CONTENTS

ERRATA

Page 84, *for* Ghatīkāra *read* Ghaṭīkāra.

Page 94, l 2, *better* · Sañjaya of the Belaṭṭhis.

Page 95, last verse : *for* good-will *read* good well.

Pages 97, 99, 101, 103 right headlines should read respectively *The King, Self-guarded, At the Seat of Judgment, Sacrifice*

Pages 67, 69, 71, 73 . right headlines should read respectively : *Māgha, Kāmada, Tāyana, Suriya*

Pages 151, *n.* 5, delete line under *khandha*

Page 156, *after* and said to him, *add* ' O recluse, we would be thy devoted slaves ! '

THE BOOK
OF THE KINDRED SAYINGS

(*SAṂYUTTA-NIKĀYA*)

Honour to that Exalted One Arahant Buddha Supreme!

PART I

THE BOOK OF THE SAYINGS WITH STANZAS

CHAPTER I

THE DEVAS[1]

1 THE 'REED' SUTTAS[2]

§ 1. *Crossing the Flood.*

THUS have I heard:—The Exalted One was once staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park. Now a certain deva, when the night was far spent, shedding radiance with his effulgent beauty over the whole Jeta Grove, came

---

[1] *Devatā*. The term, literally 'deity,' refers to a being differing only in details of physical constitution, and in habitat from a human being, and may mean either a *deva*, *devaputta*, or a *devadhītā* (daughter of the gods, goddess, see below I, 4, § 9). This deva, says the commentarial tradition, is one who in past ages had beheld, since the last Buddha, Kassapa, passed away, no other like him till this occasion. His beauty (*abhikkantavaṇṇa*) lay in the luminance emitted by his skin. As a Rūpa-world (or higher heaven) deva, he had to assume a grosser materialization than a lower deva need do, or he could not have moved in this atmosphere (*cf. Dialogues of the Buddha*, ii, 244). Devas usually visited Buddhas and their disciples just before dawn. *Comy.* Jeta Grove, presented by Anāthapiṇḍika, the merchant millionaire, to the Buddha, implies the vihāra built there. This has been recently excavated.

[2] So named after the simile in Sutta 10, p. 8: 'a tender reed.'

into the presence of the Exalted One, and coming, saluted him and stood at one side. So standing he spake thus to the Exalted One:—

'Tell me, dear sir,[1] how didst thou cross the flood?'[2]

[*The Exalted One* :—]

'Unstayed, friend, and unstriving did I cross the flood.'[3]

'But how didst thou, dear sir, without stay, without striving, cross the flood?'

'When I, friend, kept myself stayed, then verily I sank; when I, friend, strove hard, then verily was I whirled about.* And so, friend, unstayed, unstriving did I cross the flood.'

[*The deva* :—]

Lo! now what length of time since I beheld[4]
A perfect saint[5] [from evil] wholly free,
One who, nor stayed nor striving in the flood,
Hath safely crossed where all the world sticks fast.[6]

---

[1] *Mārisa* B. assigns to this word the meaning *niddukkha*, 'sorrowless one,' and calls it a kindly fashion (*piya-samudācāra*) of address customary among devas

[2] *I e* the fourfold wave of craving for sensual joys, rebirth, erroneous opinions, and ignorance-begotten desires. *Comy.*

[3] The Buddhas, says B, teach either by reproving or by encouraging. This deva is conceited, deeming he knows all about the saintship of a Buddha Hence he is reproved by an enigmatic reply, forcing him to put a further question.

The key to the little riddle is, that a wrong support of footing, and misdirected effort are as fatal as drowning straight away. 'Nor unstayed, nor without effort absolutely, but rightly stayed with right effort, did I cross' . The *Comy* names seven pairs of wrong supports and efforts

* *Nibbuyhāmi*

[4] Some Singh MSS read *passāma* 'we behold.' His beholding includes spiritual discernment, says B

[5] *Brāhmana*, with all *kilesa's* (passions) extinct.

[6] B here drops the false etymology of *visa*, 'poison,' in *visattika* *Atthasālinī*, 264), and calls craving (*tanhā*) the cause of *cleaving* *āsatta-visattanādīhi kāranehi*; √*saj*).

Thus spake that deva, and the Master approved. And the deva, noting that approval, made salutation 'by the right'[1] and vanished there and then [2]

§ 2 *Deliverance.*

. . near Sāvatthī a certain deva, when the night was far spent . came into the presence of the Exalted One and spake thus:—

Dost thou, dear sir, know for them that live deliverance, freedom, detachment ?'[3]

'Yea, I know, O friend, for them that live deliverance, freedom, detachment'

As what, dear sir, dost thou know for them that live deliverance, freedom, detachment ?'

When life-lust,[4] when becoming is no more,
When mind that marks and works by sense is dead,
When feeling's turmoil ceases, laid to rest:—
I know, O friend, that thus, to them that live,
Deliverance, freedom, and detachment come.

§ 3 *Led to its doom.*

[5] so standing, the deva spoke this verse before the Exalted One —

---

[1] Keeping his right side toward the saluted one as he passes round and away—a mark of respect

[2] Lit 'just there.' 'There and then' is our equivalent idiom

[3] These three terms: *nimokkha*, *pamokkha*, *viveka*—are *exegetically* identified by B with the Path, Fruition, and Nibbāna respectively, or all three of them, with Nibbāna alone The deliverance is from *kilesa's*—let us say 'sin'—the 'detachment' is from misery, sorrow

[4] *Nandi*, delight-in,' is the root, *bhava*, 'becoming,' is the *kamma-bhava*, or activities, whence comes rebirth B sees in these, and in the next two lines, as he is apt to do, a statement of the four 'khandhas' making up our mental personality

[5] The text leaves us to supply the introductory description as in §§ 1, 2.

Life to its doom is led[1] Our years are few.[2]
Led to decay, for us no shelters stand,
Whoso doth contemplate this fear of death,
Let him so act that merit brings him bliss.

[*The Exalted One* —]

Life to its doom is led Our years are few
For us, led to decay, no shelters stand
Whoso doth contemplate this fear of death,
Let him reject the bait of all the worlds
Let him aspire after the final peace[3]

§ 4 *Passing by*

so standing the deva spoke this verse before the Exalted One —

The hours[4] pass by Nights drive us ever on
Stages of life in turn abandon us.—
Whoso doth contemplate this fear of death,
Let him so act that merit brings him bliss

[*The Exalted One* —]

The hours pass by Nights drive us ever on
Stages of life in turn abandon us
Whoso doth contemplate this fear of death,
Let him reject the bait of all the worlds,
Let him aspire after the final peace

---

[1] The verb is in either the middle or passive voice *approaches* death, as cattle *are led* by the cowherd *Comy* *Cf Dhammapada*, 135 The verses recur below II, 2, § 9, the former half occur A i, 155, the first quarter, *Jātaka* iv, 398

[2] A span of life is short as a whole and also in its component procedure, for at every moment of consciousness a being ceases and is reborn such is the gist of B.'s discursus here The deva, he thinks, considers his own heaven as a 'bait' to stimulate deeds of merit The rejoinder sweeps aside all heavens

[3] 'The final peace (*accanta-santi*) termed Nibbāna *Pekkho* wishing for, aspiring to' *Comy*

[4] Lit. times 'Nights' corresponds in Indian poetry to our 'days' *Cf* the repetition of the first three lines, with varying conclusion in *Jāt* iv, 487

§ 5. *How many should he cut?*

. so standing the deva spoke this verse before the Exalted One:—

How[1] many should he cut? How many leave?
How many should he further cultivate?
How many ties transcending can he win
The name of Brother 'Who-hath-crossed-the-Flood'?

[*The Exalted One*:—]

'Tis Five that he should cut, Five should he leave,
And Five that he should further cultivate.
Five ties transcending, his it is to win
The name of Brother 'Who-hath-crossed-the-Flood.'

§ 6. *Vigil*

. . . so standing the deva spoke this verse before the Exalted One:—

How[2] many sleep, when others are awake?
How many wake, when others are asleep?
How many working, do we gather dust?
And through how many are we wholly cleansed?

[*The Exalted One*:—]

'Tis five that sleep for five that are awake,
And five that wake when other five do sleep
By work of five it is we gather dust,
By five again are we made wholly clean

---

[1] *Dhammapada*, 370; *Theragāthā*, 15. The four Fives are by B explained as in the Commentaries on these works, viz.: (1) the first 'five fetters,' (2) the second do, do.; (3) the five spiritual powers; (4) the five ties (*sangā*). See *Pss of the Brethren*, p 20, *n* 2 *Cf* also Rhys Davids's *American Lectures*, 1896, pp. 142-50.

[2] This riddle is held to refer to the Five Hindrances and the Five Spiritual Powers, which sleep and wake respectively, and soil or cleanse, according to the spiritual health of the individual. 'Dust' (*raja*) is always symbolical of worldly interests. *Cf* below, VI, 1, § 1

§ 7. *Not grasped.*

. so standing that deva spoke this verse before the Exalted One:—

They who ne'er having pierced[1] the truth of things[2]
Are led astray errant 'mong other creeds,
Asleep they waken not Now is the hour
For them to wake![3]

They who well having pierced the truth of things
Are nowise led astray 'mong other creeds,
Wholly awake are they, they fully know,[4]
Walk through th' uneven with an even stride.[5]

§ 8 *Wholly blurred.*

. so standing the deva spoke this verse before the Exalted One:—

In whom the truth of things is wholly blurred,[6]
And they thus led astray 'mong other creeds,
Asleep they waken not. Now is the hour
For them to wake!

---

[1] *Ñānena paṭividdhā.* By an exegetical pun, B. indicates the *intuitional* nature of the cognitive act in *paṭividdhā*.

[2] 'The doctrines (or matters) of the Four Truths.' *Comy.*

[3] *I.e* the great conjuncture of a Buddha's advent. *Comy.* To waken and to be wise are both conveyed by the word *pabujjhanti*

[4] The wholly awake, the rightly *buddhā*, says B , are the enlightened who are (1) omniscient, (2) paccheka (*i e.* cannot save others), (3) masters of the four truths, (4) learned The lines refer to the first three.

[5] Lit. 'Walk evenly in the uneven.' 'The uneven' may refer to one's environment, one's sphere of being, or to moral corruptions. *Comy* Thus in *A.* i, 35; iii, 50, it is rough or inaccessible places; ii, 74 *f.* astronomical irregularities; i, 154, conduct. *Cf. M.* i, 36; *S.* iv, 117. The *Milinda* frequently uses the term.

[6] *Su-sammuṭṭhā*, a strong term from *muyh; cf. moha.* B. illustrates by a man who having ploughed two fields and sown one, sees only the other lying fallow and laments that no crop appears.

In whom the truth of things is nowise blurred,
And they not led astray 'mong other creeds,
Wholly awake are they, they fully know,
Walk through th' uneven with an even stride.

§ 9 *Desire for delusion.*

. . . so standing the deva spoke this verse before the Exalted One:—

Are vain conceits[1] wished for by him and welcomed,
Ne'er wins he here taming [of mind and body].
Lone in the woods though he dwell, if he dally,
Ne'er may he pass over the Death-realm confines.

All vain conceits leaving, well concentrated,
Lovely in heart,[2] wholly emancipated,
Lone in the woods dwelling at work and earnest,
Well may he cross over the Death-realm confines.

§ 10. *In the forest.*

. . . so standing the deva addressed the Exalted One in a verse[3]:—

Who in the forest make their wonted haunt—
The saintly livers of the holy life—
Who by one daily meal do break their fast:
Tell me how look they so serene of hue?

---

[1] *Māna*, often rendered pride, but always implying the illusions or conceits besetting pride. 'Imagining a vain thing' in Psalms ii, 1, is *māna*. Error about the soul is often referred to it.

[2] *Sucetaso*: 'A beautiful consciousness conjoined with insight.' *Comy.* B. has here a discursus making out that the first three phrases refer to the three-fold *sikkhā*, or training in ethics, mental control, and insight (*cf. Buddhism*, Lond. 1912, p. 199 *f.*)

[3] This *devatā*, unlike those of the preceding verses, says B., was just a forest-dwelling fairy, impressed by witnessing the simple life of brethren in the woods.

[*The Exalted One*:—]

They make no lamentation o'er the past,
They yearn not after[1] that which is not come,
By what now is do they maintain themselves,
Hence comes it that they look serene of hue [2]
By yearning after that which is not come
By making lamentation o'er the past,
Hence comes it that the foolish wither up
E'en as a tender reed by sickle shorn

The Flood, Deliverance, That which must pass,
And Passing by, How many should he Cut,
The Watcher, Not grasped, Wholly blurred, In whom
Conceit sways inclination, and the tenth
Called In the forest · thence the group is named [3]

2. The 'Paradise' Suttas

§ 1 '*Paradise*

Thus have I heard —The Exalted One was once staying near Sāvatthī, at Jeta's Grove, in Anāthapiṇḍika's Park. And the Exalted One addressed the brethren saying, 'Bhikkhus!' 'Lord,' they replied And he said

In times gone by, bhikkhus, a certain deva of the Three-

---

[1] *Pajappanti*=*patthayanti* Comy

[2] After their meal, they retire to meditate, and attain to 'one-pointed' consciousness, distractions to the attention being overcome; and thought becomes coherent and concentrated. Thence the mind grows serene, thereby the blood is soothed and physical results generally are cleansed, and the complexion is cleared and beautified—so the *Comy.*

[3] I am not translating these *Uddāna's* or summarized titles, and make an exception of the first only to show the canonical way of giving a 'Table of Contents'

and-Thirty gods, while wandering as he listed in Nandana Wood,[1] attended by a troop of nymphs,[2] and supplied and provided with and surrounded by celestial sensuous enjoyments, uttered this verse —

They know no bliss who see not Nandana,
Abode of folk divine, splendid Thrice-Ten !

When he had so said, a certain deva rejoined with a verse —

Dost thou not know, O fool, how saints[3] have said·
Impermanent are all conditioned things,[4]
Their nature 't is to rise and pass away
They come to pass, they cease
Happy the mastery of them and the peace ![5]

§ 2. *Gladness ariseth*

. . . so standing the deva spake this verse before the Exalted One —

Parent of sons in his sons is glad, and glad is the swain in his herds of kine,
Gladness ariseth in man through sense,[6] and gladdened is no man where sense is not

---

[1] *Nandånă*, corresponding in meaning to a paradise the grove in Sakka's or Tāvatiŋsa heaven, lowest of the deva-worlds (alluded to both as of the Thirty-three, and the Thrice ten; *cf. Dialogues* ii, 241 *f.*; *Pss. of the Sisters*, vers 121, 181). We have no list of the 33; there were hosts of retinue-devas According to tradition, devas were sent to the park by Sakka, when their decease was imminent, there to dissolve like snow, or like a windblown lamp-flame, and be reborn

[2] *Accharā*. 'daughters of devas' (*Comy.*)

[3] Arahants.

[4] *Sankhārā*· everything belonging to life or the universe, living activities, natural processes All deva-worlds are included These famous lines recur below, IX, 6, and in VI, 2, § 5, are put into the mouth of Sakka (*cf. Dialogues* ii, 176)

[5] *Vūpasamo* expresses both 'mastery' and 'peace' A synonym for Nibbāna, says B

[6] *Upadhīhi;* not usually rendered as above Meaning 'bases, or substrate of rebirth,' it refers to such dispositions in character and conduct as form those bases in other words, the common life of sense

[*The Exalted One*:—][1]

Parent of sons through his sons doth mourn, and mourneth the swain through his herds of kine.
Mourning ariseth in man through sense, and saddened is no man where sense is not.

§ 3. *As we love the child.*

. . so standing the deva thus addressed the Exalted One.—

Naught love we as we love the child that's ours,[2]
No treasure rivals his who owneth kine;
Radiance to match the sunlight is there none;
The ocean among waters is supreme.

[*The Exalted One* —]

Naught love we as we love the inner self,[3]
No treasure rivals his who owneth corn,
Radiance with wisdom to compare there's none,
The rain among all waters is supreme.

§ 4. *Of noble blood.*

Best[4] of all bipeds* he of noble blood,
And best of things four-footed is the steer,
Best among wives[5] the maiden nobly bred,
And he of sons who cometh first to birth.

---

and desire Thus the *Comy.* paraphrases it here by *pañcakāmagunā* (*cf.* § 1: "sensuous enjoyment"), but in IV, 1, § 6, by the five khandhas (mind and body). The term became also applied to the *kilesa's* and the *kāma's* (*cf.* Childers' Dicty. *s.v. upadhi*) The verses recur in IV, 1, § 8, where an alternative rendering is given.

[1] The Master, writes B., seeing his false (or, rather, his one-sided) view, breaks into his speech with an opposite conclusion, as one may bring down a fruit by throwing another fruit at it

[2] Though it be ugly, we deem it beautiful, cherishing it in spite of all its indecencies. *Comy.*

[3] *Cf.* below, III, 1, § 8.

[4] The text henceforth omits even the fragment of introductory prose.

* *Dvipadaŋ.*

[5] 'Among other wives' (*sesa-*) says B., whether in one household, or generally, is not clear.

[*The Exalted One*:—]

Best biped he of full enlightenment,
And of four-footed things the finely trained,[1]
Best among wives she that best ministers,
And he of sons who parents' word obeys.

§ 5 *Forest sounds.*

'Tis the high hour of noon; the birds rest silently[2]
Boometh the mighty forest,[3] fearsome that sound to me.

[*The Exalted One*:—]

'Tis the high hour of noon, the birds rest silently
Boometh the mighty forest; enchanting that sound to me.[4]

---

[1] *Ājānīyo* is literally 'the knowing,' 'intelligent one.' 'Who knows the reason why,' says B, whether he be horse, elephant, or steer. Such was King Kūṭakaṇṇa's horse, who, when drawing the royal chariot to the Hill of Shrines, would not cross the Kalamba river (see Geiger's *Mahāvaṃsa* Translation, Map of Anurādhapura: Cetiyapabbata, Kalamba-nadī). The driver assured the annoyed monarch that the beast was not mutinous, but so well trained that he feared lest, by wetting his tail, he might spurt water over his master. 'Lift up his tail, sire!' The King complied, and the horse entered the ford. (This king reigned over Ceylon A.D. 16-38.)

[2] During siesta, creatures are weak (*dubbalya-kālo*), here symbolized by the perching birds.

[3] '*Sanate* or *sanamāno*: sounds as though uttering a deep roar, the cause being the breezes among the trees, the stems of bamboos rubbing together, etc. *Comy.* Recurs below, IX, 12 We need, of course, the useful Teutonic *rauschen*:

'*the sough of the crests of the forest*
Swayed by the wind-gods.'
Pss of the Sisters (372).

[4] 'Because of the opportunity . . of strenuous yet blissful practice in concentrated thought. To a brother who has penetrated to some empty spot, pure in heart, endowed with right insight, bliss not of men arises.' *Cf Dhammapada* 373, quoted by *Comy.*, also:—

If there be none in front, nor none behind
Be found, is one alone and in the woods,
Exceeding pleasant doth his life become'
(*Pss. of the Brethren*, 537.)

§ 6. *Sloth, drowsiness.*

Sloth, drowsiness, the languid frame, distaste
For noble effort, surfeit after meals;[1]
By all such things to creatures here below
The Ariyan Path is ne'er made manifest.

Sloth, drowsiness, the languid frame, distaste
For noble effort, surfeit after meals:—
Expelling these by noble energy,
The Ariyan Path is cleansed and purified

§ 7. *Hard to fulfil*, or *the Tortoise.*

Hard to fulfil, hard to endure for him
Who lacketh wisdom is the holy life [2]
Many the difficulties, and 't is there
The fool doth falter verily and fail.[3]
How many are the days* when he can live
The holy life, if he cannot restrain
His impulses [2] Now in this thing, now that**
He'd sink [3] engrossed, slave to his purposes

E'en[4] as the tortoise in its own shell's shelter
Withdraws its limbs, so may the brother holding,

[1] These two lines occur *Jāt.* vi, 57 *Cf.* also *Vibhanga* 352, cited by B , and *S* v, 64; *A* i, 3 *Metri causā*, I invert the order of the first two words

[2] Lit. recluseship (*sāmaññā*)

[3] *Visīdati, visīdeyya* *Cf* this word in *Pss. of the Brethren*, 1154 —

. *fail*
And faint, as in a swamp an aged ox

* *Katihaŋ* ** *Pade*

[4] The Pali here changes in metre to the *tristhubh* See *S* iv, 177 *f.* In this Tortoise Sutta, referred to by B , the jackal and Māra, the tempter, are represented as getting no entrance, the former by the tortoise's action The verse occurs in Jain literature· *Sūyagadanga Sutta* I. 8, 13, *cf* *JPTS* 1891, 49 Presumably the Buddha is the speaker, but B. is not explicit

Composed, intent, thoughts in his mind arisen,[1]
Leaning on naught,[2] injuring ne'er his neighbour,
From evil freed wholly,[3] speak ill of no man.

§ 8. *Conscientiousness.*

Where will ye look throughout the world to find
The man by conscientiousness restrained,
He who at slightest hint forestalleth blame,
As mettled horse at shadow of the whip?[4]

The [chosen] few, by conscientiousness
Restrained, constant in heedfulness their life,
Have won the end of sorrow and of ill,[5]
Walk through th' uneven with an even stride.[6]

§ 9. *The Hut.*

Hast thou no little hut? Hast thou no nest?
Hast thou no line stretched out? Art free from ties?

[*The Exalted One* :—]

Nay,* never hut is mine, nor any nest
Nor line stretched out. Yea, I am free from ties.

[*The deva* :—][7]

What do I mean who speak to thee of 'hut,'
And 'nest,' and 'line stretched out,' and 'ties'?

---

[1] *Manamhi uppannavitakko.* Comy.

[2] Neither on natural desires, nor wrong opinions. *Comy.*

[3] The *parinibbāna,* or complete extinction, of passions (*kilesā*). *Comy.*

[4] = *Dhammapada,* 143. *Cf.* Childers' Dict. *s.v.* a p p a b o d h a t i; and see below * Index.

[5] 'Having attained Nibbāna.' *Comy.*

[6] See I, 1, § 7. Presumably the Buddha's reply.

* *Tagghu.*

[7] 'He thinks: this recluse answers my enigmas with Yea and Nay, though I had girded on the armour of my wits to put them. Does he follow my hidden meaning?' *Comy.*

[*The Exalted One* —]

Mother thou meanest when thou sayest 'hut,'[1]
And *wife* thou meanest when thou speak'st of 'nest,'
And *children*, when thou sayest 'line stretched out,'[2]
And *men's desires*, when thou dost speak of 'ties.'

[*The deva* —]

O well is thee for whom no hut doth wait!
O well is thee who hast no nest at night![3]
Thou hast no line stretched out—O well is thee!
And happy thou who from all ties art free!

§ 10. *Samiddhi*.[4]

1 Thus have I heard:—The Exalted One was once staying at Rājagaha in the Tapodā Park.[5]

Now the venerable Samiddhi as the dawn drew near arose and went to the Hot Springs to bathe. And after his bath, he came out of the Hot Springs and stood clad in a single garment, drying his limbs.

Then a certain deva, when the night was far spent, illuminating all the Hot-Spring lake with her effulgent beauty, came up to the venerable Samiddhi and, floating in the air, uttered these verses:—

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[1] *Cf.* the 'hut' stanzas in *Pss. of the Brethren*, e.g. LVII, CCXXVIII. No mother waits "10 months" for an Arahant's rebirth.

[2] *Santānaka*: a continuum.

[3] 'As birds ranging for food all day come homing to the nest at night.' *Comy.*

[4] The verses on the next page are *verbatim* those in the Samiddhi Jātaka (vol. ii, No. 167). The story is the same, the diction a little different. The *devatā* of the Nikāya is shown in the Jātaka to be a deva-dhītā or 'goddess,' and the Burmese MSS. so allude to her:—'*anuppattā*,' '*yakkhī*.' The Singhalese MSS. ignore the Jātaka, and write *anuppatto* and *yakkha*.

[5] A Vihāra built near the river Tapodā (hot waters), which ran beneath the Vebhāra or Vaibhāra Hill near Rājagaha (*Pss. of the Brethren*, pp. 45, *n.* 1, 364). It broadened into a pool where was a hot spring due to its proximity to the Brazen Purgatory beneath. *Comy.*

Ne'er having had thy fill thou seekest alms,
O almsman, yea, nor taking now thy fill
Thou seekest alms. O almsman, take thy fill
Then seek thine alms Let not the hour slip by '[1]

[*Samiddhi* —]

Naught of thine 'hour' know I. Mine hour is hid,
Not manifest. Therefore I seek mine alms
Not taking first my fill, lest the hour pass me by.

Now that fairy took her stand on the earth and spoke to Samiddhi thus. Thou art young, bhikkhu, to have left the world, and callow, black-haired and blessed with the luck of youth; thou hast not in thine early prime had the fun that belongs to natural desires Take thy fill, bhikkhu, of human pleasures Give not up the things of the present to pursue that which involves time.[2]

'I, friend, have not given up the things of the present to pursue that which involves time. Nay, I have given up that which involves time to pursue the things of the present. Things involving time, friend, as the Exalted One hath said, are the pleasures of sense, full of ill, full of anxiety; that way lies abundant disaster A thing of the present is this Norm, not involving time, inviting to come and see, leading onward, to be regarded by the wise as a personal experience.

---

[1] The little riddle turns on the ambiguity of *bhutvā*, 'having eaten,' 'having enjoyed thyself in general,'—in other words 'sown your wild oats' The significance of the 'hour,' or 'moment' recalls the '*Psalms*' (I, p 12 *f.*, II, vers. 231, 403, 653, 1005), albeit neither commentator on this story brings out that point. The hour that is hidden is that of Samiddhi's death *Cf* below, IV, 3, § 1. Hence we have three points of time:—season of youth, opportunity for the Nibbāna-aspirant, death *Cf.* the riddle of the flag, *Pss. of the Brethren*, LXIV

[2] *Kālika*, lit. 'time-ish' (*cf.* the Greek *chron-ios*) Of the negative form—*akālika*, often used in describing the Dhamma—B says 'the Dhamma of the Ariyan Path gives its fruit (fruition-bliss) immediately after process' (or procedure to attain). In other words, the Path-graduate has his heavens at hand, not as postmortem events. *Cf* *Pss of the Brethren*, 314, *n.* 1.

'In what way, bhikkhu, hath the Exalted One pronounced the pleasures of sense to involve time, to be full of ill, full of anxiety, conducive to abundant disaster? In what way is this Norm a thing of the present, not involving time, inviting to come and see, leading onward, to be regarded by the wise as a personal experience?'

'I, friend, am a novice,[1] I have but lately left the world, and am newly admitted I am not able to explain the Norm and Rule in detail But the Exalted One, who is Arahant, fully enlightened, he is staying at Rājagaha in the Tapodā Park Go to that Exalted One and ask him of this matter Bear in mind that wherewith he shall answer you'

'Not easy is it, bhikkhu, for us to approach the Exalted One, so is he surrounded by other and mighty devas If thou, bhikkhu, wilt approach the Exalted One and ask him of this matter, we too may come to hear the doctrine'

'Very well, friend,' responded the venerable Samiddhi And he went to the Exalted One, saluted him with obeisance, and sat down on one side So seated, he spake to the Exalted One, telling him of the fairy's interview after his bathe in the Tapodā, and of his reply, and of the fairy's further questioning, and of her fear of not gaining access 'If, lord, that fairy spoke truly, she is just here, not far from us'

And when he had so said, that fairy said to the venerable Samiddhi 'Ask, bhikkhu! Ask, bhikkhu, for I have won through!'

Then the Exalted One addressed the fairy in verses —

> Men, ware alone of what is told by names,
> Take up their stand on what is so expressed.
> If this they have not rightly understood,
> They go their ways under the yoke of death.
> He who hath understood what is expressed,
> Concerning him-who-speaks no fancies builds,

---

[1] B. names alternative terms for noviciate, medium rank and thera-ship, viz. to 5, 10 years, and after, or to 10, 20 years, and after.

Nor do to such a man such things occur,
As might be laid, as faults, to his account.[1]

'If thou knowest [such a man], tell me, fairy.'[2]

'Lord, I do not comprehend fully the matter of that which the Exalted One has stated in outline. Well for me if the Exalted One would himself declare in full the matter he has thus stated, that I may come to know it.'

[*The Exalted One*.—]

Whoso doth build fancies concerning values:—
'Equal [am I], better, or worse [than thou art]'—
Hereby he may quarrels provoke But whoso
In all three ways holdeth his mind unshaken,
'Equal [am I], or "different" occurs not.'[3]

'If thou knowest [such a man], tell me, fairy.'

'Neither of this, lord, which the Exalted One has stated in outline, do I fully comprehend the meaning Well for me if

---

[1] The verses occur *Iti-vuttaka*, § 63 The last two lines are quite different:—

Touched hath his thought the goal of liberty,
The station of incomparable peace

The Buddha rebukes the fairy for her suggestive ambiguities

The burden of the verses is doctrinally and philosophically of high importance, and the bewilderment of the frivolous fairy, abruptly confronted with them, is ironically pathetic 'Told by names,' lit, 'what may be expressed' (*akkheyyāni*, from *ā-khā*, to pro-claim); *cf*. *D*. i, 4, *Dhammapada*, 275, *A*. ii, 17, etc. Mankind, says B, have many notions (*saññino*—are 'ware of) about the many compounds of the five aggregates (*i e*, of mind and matter), expressed in names, *e.g.* god, man, layman, recluse, person, individual, Tissa, Phussa, etc. He who understands sees in these compounds as such no realities, nor a permanent entity in the declarer of them The only realities are the several components (the five khandhas), and these, though real, are ever changing

[2] *Yakkhī*; *cf*. below, Chapter X.

[3] These are the three forms of false opinion and strife springing from *māna*. See above I, 1, § 9; *S*. iii, 48; *Bud. Psy. Eth*, p. 298 *f*. Expanded also to nine: *Vibhanga*, 389 *f*. Comparisons invalid in the ever-changing collocations that make up individuals.

the Exalted One would himself declare in full the matter he has thus stated that I may come to know it.'

[*The Exalted One*.—]

He hath renounced [bondage to] name and notion,[1]*
His mind is not set to imagine vain things;[2]
For life in this world hath he cut all craving.
Him freed from bonds,[3] happy, and void of longing,[4]
Him gods and men here on this earth, or yonder,[5]
Or in the heavens, in every sphere of being
Seeking, they seek vainly, they will not find him.

'If thou knowest such an one, fairy, tell me.'

'Of this, lord, that the Exalted One has stated in outline, I have come to know the meaning fully thus:—

Let him commit no evil whatsoever
Throughout the world, in speech, or mind, or body
Dropping desires, mindful and understanding,
Let him not work torment on self that is useless.'[6]

1* *Sankhā.* The arahant has put away such notions as 'lusting,' 'being angry,' 'confused' *Comy*

2 The *Comy.* reads *na ca mānaṃ ajjhagā,* and it is very likely, since this agrees with the context, that Feer read *vi-* erroneously if he consulted here only Singhalese MSS. Nevertheless B allows the alternative sense, in *mānan* of an abode, *i.e*, in rebirth, a matrix, *as if* he had a *v l* = *vimānaṃ* before him.

3 *Cf. Sutta-Nipāta* 219.

4 *Ibid.* 460, 1060, etc , a frequent half-line in *S N*

5 *Huraṃ, i.e.,* other worlds With 'heavens' added, *cf ibid.* 224.

6 The fairy has rightly discerned, says B , the Middle Path between self-indulgence and self-torture. In fact she gives the whole Eightfold Path:—'in speech, or body': Angas 3-5, 'mindful'· Angas 6-8; 'understanding': Angas 1, 2. 'It was in fact the occasion of a mighty teaching.'

3. The 'Sword' Suttas.

. . so standing the deva with this verse addressed the Exalted One —

§ 1. *By impending sword.*

As one downsmitten by impending sword,
As one whose hair and turban are aflame,
So let the brother, mindful and alert,
Go forth, all worldly passions left behind.

[*The Exalted One* .—]

As one downsmitten by impending sword,
As one whose hair and turban are aflame,
So let the brother, mindful and alert,
Go forth, leaving soul-fallacy behind.[1]

§ 2. *The Touch.*

Who toucheth not, to him cometh no touch.
But if he touch, thence to him touch may come
Hence if he touch, wreak injury upon
The innocent, cometh on him the touch.[2]

---

[1] In *Pss. of the Brethren* (vers. 39, 40, 1162, 1163) these verses are put in the mouth of Tissa (the Buddha's stepbrother), Vaḍḍhamāna and Vangīsa In that work for 'fallacy of soul' we read 'lust of living' (*bhavarāga*, not *sakkāyadiṭṭhi*). B. ignores this, and makes the Master judge that the deva had poorly grasped the force of the metaphor. This is, that escape is only effectual when the real stumbling-block is surmounted—the soul-fallacy This happens when the First Path is entered, the only right way of escape 'Go forth,' *i.e.*, 'leave the world' The verses recur below, II, 2, § 6.

[2] The little enigma bears on the double meaning of touch; active and passive—to make to feel, and to feel—the act (*kamma*) and its result-in-sentience (*vipāka*). On the latter, *cf. Par. of the Brethren*, ver. 783—*phassa-phuṭṭha* 'touched by the touch, rendered 'all feel the touch.'

Whoso doth wrong the man that hath no guile —
The pure in heart and from all error free—
On him, poor fool, his wicked act recoils,
Like fine dust that is thrown against the wind [1]

§ 3 *The Tangle.*

Tangle within, without, lo ! in the toils
Entangled is the race of sentient things [2]
Hence would I ask thee, Gotama, of this.
Who is't can from this tangle disembroil ?

[*The Exalted One* —]

The man discreet, on virtue planted firm,
In intellect and intuition trained,[3]
The brother ardent and discriminant·
Tis he may from this tangle disembroil

They that have lust and hate and nescience spurned,
The Arahants immune from deadly Drugs,[4]
For them the tangle all unravelled lies.
Where mind and body wholly cease to be.
And earthly sense and sense celestial.—[5]
Here is the tangle riven utterly

---

[1] These lines recur VII, 1, § 4, and occur *S N* 662, *Dhp.* 125. B. does not explicitly place them here in the mouth of the Teacher The case of the innocent seems to be given *a fortiori*, to wit, from the more general statement.

[2] Desire or craving is likened to the interwoven foliage of ferns or bamboos, 'within, without' being referred to self and others, organs and objects of sense *Comy.*

[3] Developing concentration and insight *Comy.*

[4] The Āsavas —sensuality, lust for renewed life, delusions, nescience. The figure means a poisonous flux or ooze.

[5] B. explains this line as (1) *kāmabhava*, 'life in the worlds of desire'—*i.e.*, from purgatory to the five lowest deva-worlds; and (2) *rūpabhava*, 'life in the higher (not highest) heavens.'

§ 4 *Mind-checking.*

Since whencesoe'er the mind is held in check,
It goeth not that way to misery,
On every side mind should be held in check,
Thus everywhence from woe is it set free.

[*The Exalted One* .—]

Not on all sides should mind be held in check.
Restrain it not if self-control be won.[1]
But whence soever evil things do rise,[2]
Thence should the mind be curbed and held in check.

§ 5 *The Arahant.*

He of the Brethren who is Arahant,
Who hath accomplished all there was to do,*
Who Drug-immune doth live the final life:
He might say thus.—' "I" say', 'they say 't is "mine"' . . [3]

[*The Exalted One* :—]

He of the Brethren who is Arahant,
Who hath accomplished all there was to do,
Who Drug-immune doth live the final life.

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[1] The *Comy* reads *mano-yatattan.* Both this and the following *pada* fail in scansion The SS. MSS. omit *ca*, and the *Comy.* substitutes *uppannan.*

[2] The Teacher is made to think 'I will better this deva's misguided talk by distinguishing (*vibhajetvā*, *cf* the name for his School:—Vibhajjavādin) where mind should be (1) checked, (2) developed, fostered, made to grow' *Comy*

* *Katāvī.*

[3] This, says B., was a forest fairy, who had listened to the talk of the forest-dwelling brethren and heard them say like any worldling 'I' am eating . sitting . . . 'my' bowl, 'my' robe . , when they hold that not 'I,' but a compound of khandhas is in activity 'Have they then,' is the further question, no *māna* at all ? See above, I, 1, § 9. This is reckoned as the eighth to go, of the Ten Fetters, before Arahantship is won On conventional usage and philosophic meaning, see above, I, 2, § 10; also *Points of Controversy*, p 68, n. 2.

He might say thus: ' " I " say '; ' they say 't is " mine " '
So saying he, expert in usages
Of men, 'ware of the worth of common names,
Would speak merely conforming to such use.

[*The deva* :—]

He of the Brethren who is Arahant,
Who hath accomplished all there was to do,
Who Drug-immune doth live the final life,
If he said thus.—' " I " say ', ' they say 't is " mine " '—
Would such a brother thereby show
Proneness to notions of a self or soul ?

[*The Exalted One* .—]

For him who hath renounced them utterly,
Chains of illusion as to self or soul
Exist no more. Scattered are all such bonds.
He rich in wisdom hath escaped beyond
Conceits and deemings* of the errant mind.
He might say thus: ' " I " say ', ' they say 't is " mine." '
So saying he, expert in usages
Of men, 'ware of the worth of common names,
Would speak merely conforming to such use.

§ 6 *Light.*

How many things light up the world, making it clear and plain ?
To ask this question, Sir, we've come. Thy word to learn we're fain.

[*The Exalted One* :—]

Four things give light unto the world; a fifth ye'll not descry.
By day the sun doth shine, by night the moon makes bright the sky.

---

* *Yamataŋ.*

And fire gives light by day and night, shining now here, now there.
But, of all things that shine, as best, light of a Buddha stands confessed,[1]
Glory without compare.

§ 7. *The Tides.*

Whence ebb the flooding tides? where whirls no more
The whirlpool? Where to utter ending comes
This compound thing of body and of mind?

Where the four elements that cleave, and stretch,
And burn, and move no further footing find.
Hence ebb the flooding tides; here whirls no more
The whirlpool; here to utter ending come
This compound thing of body and of mind.[2]

§ 8. *Goodly treasures*

Princes with goodly treasures, ample wealth,
And broad domains, ever in sense-desires
Insatiate,* envy each other's goods.

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[1] The light, namely, of insight, of enthusiasm (*pīti*), of trust (*pasāda*), and of his teaching. *Comy.* The verses recur II, 1, § 4. Line 2, along with other similes, occurs, *Dhp.* 387.

[2] With these lines *cf.* the more elaborate versions in *D.* i, 223; (*Dialogues* i, 283), *Udāna* I, No. 10. B.'s comments here are brief. The streams = *saṃsāra*, the endlessly reborn life-flux of beings. The whirlpool (*vaṭṭa*) = the same (*cf. S.* iii, 63 *f*, iv, 180: *āvaṭṭa* = the pleasures of the five senses). The four elements, in Buddhist doctrine, mean, not simply 'water, earth, fire, air,' but the elemental forces of which these are concrete manifestations: the cohesive, extending, calorific, mobile elements in matter. This appears in the Nikāyas, if unformulated till later—*e g.* in *M.* i, No. 62, the Buddha speaks of the internal 'earth' in each of us—*i.e.*, the stretched-out surface in the phenomenon of body.

By 'hence,' 'here,' Nibbāna is meant; not the Nibbāna during life, known by the Arahant, but the absolute farewell to life, which can only be conceived or expressed as cessation of life.

* *An-alaṃ-katā.*

'Mong these who thus in strain and ferment dwell,[1]
Drifting adown the current of rebirth,
Are any found who, having left behind
Envy and greed, serene and restful dwell ?*

There are who have abandoned home and child,
And herds, and all that heart of man holds dear,
Yea, lust have they abandoned and ill-will
And no more truck have they with ignorance
These are the Drug-destroyers, Arahants
They 'mong all men serene and restful dwell

§ 9 *The Four-wheeled.*

Lo! the four-wheeled, the nine-doored fulsome thing,[2]
Guided by greed, begotten from a bog·—[3]
Great hero, say ' how shall there egress be ?[4]*

[*The Exalted One* —]

Let but the traces, let the thong be cut—[5]
Let but the evil wish, the greed, yea, let
Thy craving with its root be utterly
Drawn out and banned[6]—then shall there egress be.

---

[1] 'Who have produced divers works to bring about things that had not come to pass, and have striven for power in that which had come to pass.' *Comy*

* *Anussukā*

[2] *I.e* the body, with its four types of deportment—standing, sitting, lying, going—and its nine orifices. *Cf. Pss. of the Buddhists* II, vers 1150-52, I and II *passim.*

[3] 'Bog, morass' (*panka*) and 'great hero' are associated also in *op. cit* II, 1154.

[4]* *Yātrā* *Cf* below, I, 5, § 6.

[5] This *pada* occurs *Dhp.* 398; *Sn.* 622, both verses below, II, 3, § 8

[6] Reading *abbhuyha,* as in *S.* iii, 26, from *abhi-ud-han.* *Cf* below, IV, 3, § 3, *n* 9.

§ 10. *The Antelope.*

Limbed like the antelope,[1] lean, vigorous,
In diet sober, craving not t' indulge,
Like lion lonely faring, elephant,
Indifferent to the calls of sense —lo! we
Into Thy presence come that we may ask,
How we from every ill may be set free?

[*The Exalted One:*—]

Five sensuous faculties are manifest
'Mong living beings, and the sixth is mind.
On these do ye no longer set desire.
Thus may ye be from every ill set free.

4. The 'Satullapa-Group' Suttas

§ 1. *With good men*

1 Thus have I heard The Exalted One was once staying near Sāvatthī, at the Jeta Grove, in Anāthapiṇḍika's Park.
2 And a great number of the Satullapa company of devas,[2]

---

[1] This was one physical characteristic of the Superman: World-ruler or Buddha. *Cf. Dialogues* ii, 14.

[2] B has a graphic and mediævally humorous story to account for the curious name of these visitors, who have, so far, been met with only in this Vagga. He interprets the name as the 'Hundred-Shouters' (*sat-ullapā*). In their previous birth they were a ship's crew on a trading voyage. Their vessel was overwhelmed by stormy seas and sank, none escaping During the storm the terrified crew noticed one only who, 'seated like a yogī,' was calm He was thinking, not on his sins but on his good deeds. Of these he had enough and to spare

when the night was far spent, shedding radiance with their effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side. So standing, one of the devas spoke this verse before the Exalted One —

> See that with good men only ye consort,[1]
> With good men do ye practise intercourse.
> Knowledge of how the good do shape their life[2]
> Maketh the better man, and not the worse.

Then five other devas each in turn spoke his verse before the Exalted One·—

The verses are all a repetition of the foregoing with a different last line (*or* *p a d a*) thus·—

> . . Knowledge of how the good do shape their life
> (i.) Wisdom bestoweth as naught else can do [3]
> (ii.) Doth dry our tears in midst of those that weep.
> (iii.) Makes us of bright renown among our kin [4]
> (iv.) Doth make us find rebirth in happier worlds
> (v.) Makes men persist in bliss perpetual.

---

to ensure happy rebirth, and the passengers implored his charity He divided them into five groups of a hundred each, and shouted to them through the tempest the Five Precepts, one to each group, assuring them that to take these maxims on themselves would see them to a happy doom. As the waters rose in the ship they recited them and after death were reborn in Sakka's heaven, each with a noble golden *vimāna* (I, 2, § 10). Now they visit the Buddha to praise their good teacher.

[1] Occurs in *Jāt.* v, 483. The whole Sutta recurs below, II, 3, § 1.

[2] Lit 'knowledge of the good doctrine or Norm.' The *Comy.* explains this, in this context, to mean the Five Precepts (against murder, etc.)—*cf.* its introductory legend—hence a code of moral conduct.

[3] 'As oil comes, not from sand, but from tila-seeds.' *Comy.*

[4] Here B. launches into another legend: that of Adhimutta, nephew to Sankicca, referring to his adventure as told by Dhammapāla in the *Comy.* on *Theragāthā* (*Pss. of the Brethren,* 291), but with different details

Then yet another deva said to the Exalted One — By which of these, Exalted One, was it well spoken?'

'As to matter,* ye have all spoken well But listen also to me:—

See that with good men only ye consort;
With good men do ye practise intercourse
Knowledge of how the good do shape their life
From all and every ill may set us free

§ 2. *Avarice*

1. The Exalted One was once staying near Sāvatthī, at the Jeta Grove in Anāthapiṇḍika's Park And a great number of the Satullapa company of devas when night was far spent, came to the Exalted One . . . and so standing, four of them spoke each a verse before him, one after another·—

(i) From avarice and from frivolity,[1]
No charitable gift of alms doth come
By him who would have merit's sure reward,
By him who can discern, gifts should be given.

(ii.) That which the miser dreads, and hence gives not,
To him not giving just that danger 't is —
Hunger and thirst—for this the thing he dreads—
Just this the doom that doth befall the fool
In this and also in some other world
Hence should he avarice suppress, and make
Off'rings of charity, mastering the taint
Sure platform in some other future world
Rewards of virtue on good beings wait [2]

(iii.) They are not perished 'mong the dead[3] who, like
Good comrades travelling on the jungle-roads,**
Share scanty store Lo! here's an ancient rule.*†

---

* *Pariyāyena*

1 'Some fear to lose their goods, some are thoughtless, some grudge the loss of amusement.' *Comy.*

2 An oft-repeated verse see I, 5, § 3, III, 1, § 4, 2, § 10, 3, § 2

3 'And therefore unable to bestow their goods here and there.' *Comy.*

** *Pantho* *† *Sanantano*

Some from their scanty means bestow their mite,
Some of their plenty have no wish to give
The offerings given from a scanty source
Measured, with gifts of thousand pieces rank

(iv) Hard is the giving unto those that give,
And difficult the doing of such deeds.
The wicked are unable to conform,
For hard it is to follow* good men's rule.
Wherefore unlike the going hence must be
That righteous and unrighteous folk befalls.
To doom of purgatory these must go;
The righteous fare hereafter to the heavens.[1]

Then yet another deva said to the Exalted One:—
'Which of these, Exalted One, hath well spoken ?'
'As to matter ye have all spoken well. But listen also to me:—

Righteous his act who, though[2] he live by scraps
Gleaned here and there,[3] though he maintain a wife,
Yet from his scanty store finds gift to give.[4]
Of thousand donors hundred thousand [gifts][5]
Are not in value equal to his mite.[6]

Then yet another deva addressed the Exalted One in a verse —

Why is their offering, abundant, lavish,
Not equal to the poor man's righteous[7] gift ?

---

* *Durannayo.*

[1] This gāthā is that of the Duddada (Hard-to-give) Jātaka (No 180). All the verses occur in the Bilārikosiya Jātaka (No 450). The Jātaka *Comy.* on these gāthās is more helpful than B.

[2] The Jātaka version supplies *pi* after *yo*, and after *appakasmiŋ*.

[3] '*E.g* ears of corn from swept threshing floors' *Comy*

[4] 'Though it may be only herbs' *Comy*

[5] B. is uncertain whether the '100,000' refers to gifts or to 'recipients' *Cf Luke* xxi, 1-4

[6] *Kalaŋ*, lit. fraction, portion.

[7] The Jātaka *Comy.* explains *samena* by *dhammena*, and for *sataŋ* in the next line reads *kathaŋ* ('how').

How is it the thousand gifts of thousand donors
Are not in value equal to his mite?

Then the Exalted One addressed that deva in a verse.—

Some give with inconsistent ways of conduct,
First smiting,* murdering, then comfort giving.
Those offerings, [besmirched by] tears[1] and blows,
Have not the value of the righteous gift.
'Tis thus the thousand [coins] of thousand donors
Are not in value equal to his mite.

§ 3 *How blest!*

The same class of devas, when night is far spent, visit the Exalted One at the same place. And six of them before the Exalted One breathed out the thought that inspired them[2] one after the other:—

(i.) How blest** a thing, dear sir, is it to give!
From avarice and from frivolity
No charitable gift of alms doth come.
By him who would have merit's sure reward,
By him who can discern gifts should be given.[3]

(ii.) How blest a thing, dear sir, is it to give!
Yea, blest the gift though from a scanty store.
Some from their scanty means bestow their mite,
Some of their plenty have no wish to give.
The offerings given from a scanty source,
Measured, with gifts of thousand pieces rank.[4]

---

* *Jhatvā.*

[1] 'The gift of one who has caused others to weep is called a tear-faced gift.' *Comy.* The Jātaka translator has missed this pathetic phrase.

[2] *Udānaŋ udānesi.* As a measure (? a sieve) cannot contain oil, which oozes through, or a net a flood of waters, so can the heart not contain within the uprush of rapturous speech which pours forth. Such an utterance is the *udāna.* *Comy.*

** *Sādhu.*

[3] =above, § 2 (i).

[4] See § 2 (iii).

(iii.) How blest a thing, dear sir, is it to give!
Yea, blest the gift though from a scanty store
Of the believer[1] * too how blest the gift!
Giving and fighting are alike, 't is said,
A handful of good men may down a host[2]
And if we give believing in result,[3]
Good hap is ours from good to others done

(iv.) How blest a thing, dear sir, is it to give!
Yea, blest the gift though from a scanty store.
Of the believer too how blest the gift!
And blest the gift from wealth that's fairly won.
The man who gives from wealth that's fairly won,
Got by the honest effort he hath made,[4] *
When dead and Death's dark river[5] he hath crossed,
To heavenly places doth he find his way.

(v.) How blest a thing, dear sir, is it to give!
Yea, blest the gift though from a scanty store.
Of the believer too how blest the gift!
And blest the gift from wealth that's fairly won
And blest the giving that's discreetly made.[6]
Wise giving by the Blessed One is praised

---

[1] * *Saddhāya. I.e.* who believes in karma and its fruit. *Comy.* The fresh matter in Gāthās iii-vi occurs in the Āditta-Jātaka (iii, 472.

[2] He who would guard his life anyhow cannot be a good soldier; he who is timid as to his goods gives not *Comy*

[3] B cites, as illustrations, the stories in *Dhp. Comy* (iii. 3; 219 *f.*) of the One-Coat Brahmin and of Ankura Whether this *Comy* was his work, or not, is among scholars still undecided, but see *H C Norman, Dhammapada Commentary,* I, xivf; S. Sumangala. *The Dhammapada and its Commentary, Ceylon Nat Rev*, 1914

[4] * *Samena* The Jātaka translation misses this point. The character of the donee comes on only in the next gāthā.

[5] Both *Commentaries* call this a mere *desanā-sīsaŋ* or typical instance. The word Vetaraṇī (the infernal river) stands for the infernal regions. *Cf Jāt* v, 266.

[6] Discretion in the gift and choice of recipient, says B.—*e.g* not giving to schismatics, like the 95 Pāsaṇḍas, but rather to the Sāsana Let us hope the deva was less denominationally minded than B.

Gifts offered them who in this world of life[1]
Are worthy of our care bring great reward,
As do [good] seeds when sown in fertile field.

(vi) How blest a thing, dear sir, is it to give!
Yea, blest the gift though from a scanty store.
Of the believer too how blest the gift!
And blest the giving that's discreetly made,
And self-restraint with every living thing
Whoso 'mong fellow-creatures harmless lives,
From fear of neighbour's blame no evil works,
Him timid they commend, but blame the bold
'T is fear of blame deters good men from wrong.

Then yet another deva said to the Exalted One:—'Which now of these, lord, has spoken well?'

'As to matter, ye have all spoken well But listen also to me:—

Giving and gifts they that believe therein
In divers ways and words praise and commend.
Now there's a better thing than pious gift,
Even the doctrines grouped within the Norm.[2]
The good in days gone by, yea, in the days
Yet further back,[3] with wisdom and insight
They even to Nibbāna won their way.

§ 4 *They are not.*

The same class of devas visit the Exalted One at the same place when night is far spent And one of them uttered this verse before the Exalted One.—

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[1] *Idha jīvaloke*—an unusual compound

[2] The line represents the one word *dhammapadaŋ* The ambiguity of the term is well known See Childers' Dict *s.v*; S. Sumangala *The Dhammapada and its Commentary* That *Comy* (on *Dhp.* 44, 45) defines it as the 37 'factors of enlightenment' = doctrines Our *Comy.* paraphrases it here by Nibbāna

[3] Such as Kassapa Buddha and others, and Koṇāgamana Buddha, etc. or simply all the good in the past *Comy.*

They are not permanent, these sense-desires.
They are with us,[1] these things we fain would have
The man who with them dallies, by them bound,
From realms of death doth never come to that[2]
Whereto there is no coming back again.

Misery* born of desires, desire-born pain —
Suppress desires, then misery 's suppressed;
From misery suppressed, suppressed is pain

The manifold of objects in the world—
This in itself is not desires of sense.
Lustful intention is man's sense-desire.
That manifold of objects doth endure,
The will thereto the wise exterminate.[3]

Put wrath away, yea, and conceit abandon.[4]
Have ye but got past all the bonds [of pris'ners],
Not cleaving fast unto this mind and body,[5]
Nowise [by lust, hatred, and dulness] hampered,[6]
Sorrow and pain no more may overwhelm ye [7]

He[8] hath renounced [bondage to] name and notion,
His mind is not set to imagine vain things;
For life in this world hath he cut all craving.
Him freed from bonds, happy and void of longing,

---

[1] Lit 'here' *Cf.* Wordsworth's *The world is too much with us.*

[2] The *Comy.* reads *anāgantā.*

* *Aghaŋ.*

[3] This gāthā, in *A.* iii, 411, is ascribed to the Buddha, and is quoted in the *Kathā-vatthu* (see *Points of Controversy,* p. 216, *n* 2). It is also quoted in our *Comy* with reference to the Pasūra Sutta in the *Sutta-Nipāta* The *Comy* to that work explains this reference in its narrative introducing the Sutta (p. 538 *f*).

[4] Occurs in *Dhp.* 221, and is repeated below, § 6.

[5] *Cf* the explanation in *Dhp. Comy.* iii, 298.

[6] *Cf* *ibidem.* B.'s explanation coincides.

[7] 'One is in the inevitable misery-whirlpool of life, but one is not further overwhelmed.' *Comy.*

[8] See above, I, 2, § 10.

Him gods and men, here on this earth or yonder
Or in the heavens, in every sphere of being,
Seeking, they seek vainly, they will not find him.

If him they find not, thus emancipated
(thus said the reverend Mogharājan),
Nor gods nor men here on this earth or yonder—
Him best of men working out man's salvation—
They that revere him, shall we praise them also?

Yea, they become praiseworthy also, almsman,
Mogharājan! *(so the Exalted One)*
They that revere him thus emancipated.
Yea, if, the Norm knowing, all doubt they conquer,
They too become bond-liberated, almsman![1]

§ 5. *The Captious-minded.*

A great number of captious-minded devas[2] visited the Exalted One at the same place when the night was far spent, and hovered in the air. So hovering, one of them uttered this verse before the Exalted One —

[1] The form of these two verses is much affected in the *Sutta-Nipāta* (*e g*, Sela Sutta and Parāyanavagga, where see another query of Mogharājan, ver 1116 *f.*), but are quite exceptional in the *Saŋyutta-Nikāya* The bhikkhu, probably the Thera Mogharājan (it was a careless oversight in the *Pss of the Brethren* to suppose he might be the deva of the first verse; he is called 'reverend,' *āyasmā*), is said by B to have formed the wish to carry on the listeners' interest to learn what befell those who admired the saint. If they that praise do so with emulation, they also may hope to attain

[2] These, wrote B., formed no separate deva-world. They were just devatās who had heard the recluse Gotama praise his disciples for self-denying practices, while he himself wore raiment of silk, fine cloth, or linen, ate food worthy of a rāja, dwelt in a 'Fragrant Cell' like a deva-mansion, and used good medicines Because of their captious remarks the Theras, when editing these verses, gave them their name. The soubriquet is also given to a Thera in the *Dhp Comy.* (iii, 376) in connection with ver. 253.

If any man profess he's otherwise
Than what he really is, what he enjoys
Is got by theft, as by the trickery of a cheat
Let him but talk of that which should be done
Let him not talk of what should not be done
Of him who talketh ever, doing not,
Wise men take stock and rate him [at his worth] [1]

[*The Exalted One*.—]

Not if he merely talk or simply hear,
Shall he avail to make advance herein.*
A hard and strenuous course is this, whereby
The strong in spirit liberation find
In contemplative work from Māra's toils
Not thus in sooth it is they do[2] who strong
In spirit know the methods of the world,**
And knowing, have attained Nibbāna here,*†
Safe crossing o'er where all the world sticks fast [3]

Then those devas, standing on the earth, prostrated themselves at the Exalted One's feet, and said to him.—

T is our transgression, lord, we have transgressed, even according to our folly, our stupidity, our wrongdoing have we fancied we could assail*‡ the Exalted One. Lord, may the Exalted One accept the confession of this our transgression as transgression, that in future there may be self-restraint [4]

---

[1] Lit. 'understand him' These four lines are also assigned to Bākula, and the last two to Subhūta (*Pss of the Brethren*, vers 322, 226)

* *Anukkamitu ŋ*.

[2] Parsed as 'We do not talk in this way.' *Comy*

** [*Loka*]*pariyāyaŋ*

*† *Nibbutā* [3] See I, 1, § 1. *‡ *Asādetabbaŋ*

[4] The usual formula of confession as given in the Vinaya and Suttas, with, of course, a special application. See *Vin. Texts* ii, 261, where also the wonted response is given called 'accepting.' It was the Master's inscrutable (and ironic ?) smile, in place of that which flustered the impulsive devas. B. judges that the smile was shown in order to provoke the questions which led to the fuller revelation of the Buddha's high office (*Tāsaŋ* in the text should be *tesaŋ*.)

Then the Exalted One smiled.

Then the devas, exceedingly irritated, rose up into the air. And one of them spoke this verse before the Exalted One —

Whoso, when others do confess their fault,
Doth not accept confession at their hands,
Angry within, preferring enmity,
Doth bind together wrath as in a knot[1]
In whom is no fault found, no error proved?
Who never doth give way to thought confused?
Who strong and wise can heedful be alway?

[*The Exalted One*.—]

In the Tathāgata, the Buddha who
For every creature doth compassion feel,[2]
In him no fault is found, no error proved,
Never doth he give way to thought confused,
Alway is he, the strong and wise, alert.
'Whoso,' ye say, 'when men confess their fault,
Doth not accept confession at their hands,
Angry within, preferring enmity,
Doth bind together wrath as in a knot'.—
Now I in wrath so held no pleasure take,
And the confession of your fault accept

§ 6 *Faith.*

(1-3) A great number of the Satullapa Group of devas visited the Exalted One at the same place, when the night was far spent And so standing, one of them uttered these verses before the Exalted One —

Faith is the 'other I,' the mate of man.[3]
Thence, if he tarry not in disbelief,
His shall be followers and fair renown,
And when he quits this frame to heaven he goes

---

[1] So the *Comy*, *ganthikaṃ* *Cf* *Dhp* *Comu* iii, 352 *f*

[2] The first two lines occur *Itivuttaka*, § 39

[3] A line repeated below, I, 6, § 9 'The other I' is literally 'the second one' (*dutiyā*), a term usually reserved for the more sinister

Put wrath away, yea, and conceit abandon
Have ye but got past all the bonds [of pris'ners],
Not cleaving fast unto this mind and body.
Nowise [by lust, hatred, and dulness] hampered,
Sorrow and pain no more may overwhelm you.[1]

'Tis a fool's part heedless to waste his life —
Such are the folk who will not understand
He who is wise doth foster earnestness
As he were watching o'er his chiefest wealth
Give not yourselves to wastage in your lives,
Nor be familiar with delights of sense
He who doth strenuously meditate,
His shall it be to win the bliss supreme [2]

§ 7 *The Concourse* [3]

1. Thus have I heard —The Exalted One was once dwelling among the Sakkas, at Kapilavatthu, in the Great Wood, together with a great band of the brethren, about five hundred of them, all being Arahants And devas from the ten thousand world-systems oft-times assembled there, that they might visit the Exalted One and the band of brethren

company of natural desire, or craving *S* iv 37, *Pss of the Brethren* vers 541, 1091, *Sn* 740 In rendering *saddhā* by 'faith, we would say that faith must be taken in its sense of assurance, confidence in the worth of a certain attitude and course of action Thus a pupil must have *saddhā* *M* ii, 94

[1] See above, I, 4, § 4

[2] These verses are included in those assigned to Angulimāla, Thera and ex bandit, *Pss of the Brethren*, ver 883 *f*, *M* ii, 105, with one variant 'Chiefest wealth' B holds to be pearls, and other jewels'

[3] This Sutta is *verbatim* the opening part of the Mahā Samaya or Great Concourse Suttanta of *D* ii, 253 *f* (*Dialogues* ii, 282 *f*) Sakka's, or Sākya's, a noble clan of the highlands or Himālavan foothills of Kosala, the Buddha's own clan B launches fully into the story of the feud between the Sakka's and Koliyans, told also in the introduction to the *Kuṇāla Jātaka* (v, 412 *f*.)

2 Now to four gods of the hosts of the Pure Abodes[1] this thought occurred:—' That Exalted One is now dwelling among the Sakkas, at Kapilavatthu, in the Great Wood, together with a great band of the brethren, all being Arahants. And devas, from the ten thousand world-systems, oft-times are assembling there to see the Exalted One and his band of brethren. What if we, too, were to go into his presence, and before him were to recite each of us a poem ?'

3. Then those gods, as easily as a strong man might stretch out his arm, or draw it outstretched back again, vanished from the Pure Abodes, and appeared before the Exalted One. There they saluted him, and stood at one side. And so standing, one after another, they recited to him these verses:—

(i) Great is the gathering in the glade;
The hosts of heaven together met!
We to this holy congress here
Are come, that we too may behold[2]
The Brotherhood invincible

(ii.) The brethren have made straight their hearts,
Wrought up to concentration rapt
Wisely their faculties they guard,
As driver keeping grip on rein

(iii.) All bars and bolts are cut for them
The barriers down, all lusting gone,
Spotless and pure their way they go,
Seers, well-tamed young elephants

(iv) Who in the Buddha refuge take,
They shall not go to woeful doom
When they put off this human frame,[3]
They shall fill up the hosts of heaven.

---

[1] The supreme heaven of the *Rūpa-loka*, the Brahmā world being its lowest. *Compendium*, 138.

[2] *Dakkhitaye*, a Vedic infinitive Cf E Müller, *Pali Grammar*, p 126.

[3] The persistently animistic language of even these 'higher' gods is noteworthy B. is garrulously imaginative—or the tradition he hands on is so—about their thoughts, words, and deeds on this great occasion.

§ 8. *The Splinter.*

Thus have I heard.—The Exalted One was once staying at Rājagaha, in the Maddakucchi Deer Park[1] Now at that time the Exalted One's foot was pierced by a stone splinter. Sorely in sooth did the Exalted One feel it, grievous the pains he suffered in the body, keen and sharp, acute, distressing and unwelcome. Them in sooth he bore mindful and discerning, nor was he cast down. And making them spread his robe folded in four, he lay down on his right side like a lion resting,[2] the left foot over the right, mindful and discerning

Now seven hundred devas of the Satullapa Group, when the night was far spent, shedding radiance with their effulgent beauty over all Maddakucchi, drew near, and coming to the Exalted One's presence, they saluted him, and standing at one side, seven of them, one after the other, gave vent to inspired utterance[3] —

(i.) Lo! what a wondrous creature[4] is the worshipful recluse Gotama! 'Tis by this wondrous nature that he endures, mindful and discerning, the pains that have arisen in his body, keen and sharp, acute, distressing and unwelcome, and that he is not cast down.

(ii.) Lo! what a lion is the worshipful recluse Gotama! 'Tis by his lion's nature that he endures and is not cast down

(iii.) Lo! what a thoroughly trained creature[5] is the worshipful recluse Gotama. .

(iv.) Lo! how unrivalled .

---

[1] The *Comy* narrates an absurd legend to explain the name, associated with *Maddā*, mother of King Ajātasattu (See *Thusa Jātaka*, No 338). The park was a preserve in a very real sense. 'where deer (or game) might dwell free from peril' The injury to the Buddha is that inflicted by his cousin, the schismatic Devadatta, narrated in *Vinaya Texts*, iii, 245, *cf Jātaka*, No 503, *Milinda* i, 248 *f*. *Cf Dhp Comy* ii, 164.

[2] The lion posture is gone into by B. at some length.

[3] See above, I, 4, § 3.

[4] *Nāga*. *Cf*. *Pss. of the Brethren*, ver. 692 *ff* B. explains in a similar exegesis· *balavantatthena nāgo*

[5] See above, I, 2, § 4, *n*. . . .

(v.) What a patient burden-bearer . .

(vi.) How tamed[1] is the worshipful recluse Gotama ! 'Tis by his self-mastery that he endures, mindful and discerning, the pains that have arisen, in his body, keen and sharp, acute, distressing and unwelcome, and that he is not cast down

(vii.) Behold how his mind is well practised in contemplative concentration and emancipated ! Not strained forth, nor strained aside,[2] nor having restrained [itself] by conscious deliberation, but as having the habit of self-denial[3] He who could transgress against such a wonder, such a lion, one so thoroughly trained, such a matchless one, such a burden-bearer, a creature so self-controlled, could only so act from blindness; if not, then from what else ?

> Brahmins of five-fold Veda-lore[4] may ply
> Ascetic practices a century,
> Yet would their heart be never rightly freed,
> Such is the low ideal at which they aim,[5]
> Not theirs it is to win to the beyond.

---

[1] All these six appellatives are terms connoting excellence borrowed from the animal kingdom, as metaphors of high mettle, breed, and training.

[2] *Abhinataŋ, apanataŋ* Merely exegetically explained by B. as *rāgānugataŋ, dosānugataŋ* respectively '(not) gone after lust or ill-will' *Nata* is bent, the verb is applied (*a*) literally to the bending forth and, with second prefix *ni*, down, of a tortoise's limbs emerging from its shell, when danger is past, *S.* iv, 178; (*b*) figuratively to constructive work of mind (*citta*) in Jhāna, *Dialogues* i, 86 (§ 83) *f*.

[3] I tried, in this difficult passage, to get light from B , who has *vāritavataŋ*. See **sasankhāra* and **vāritavataŋ*.

[4] I have followed the *Comy.* in this curious line, but am not convinced that the compilers of the Four Nikāyas knew of more than the three older Vedas (to which they often allude). B. indeed specifies the Fifth as the *Itihāsa* (*-purāna*), but that is another matter. *Sataŋ saman* he reads as = to the *vassasataŋ* of the next verse, and *caraŋ* as = to *carantā*. '500 Vedas' is the more obvious hyperbole

[5] A free, but, I think, not unfaithful rendering of the one compound *hīnatta-rūpā*: having the quality or nature (*Comy.: sabhāvā*) of 'lowness.' The whole effort to secure rebirth in Brahmā-world was judged to be low or poor; *cf M* ii, 195. 'that low Brahmā-world,' etc. *Cf* p 37, *n*, 1 So the Teacher. Devas usually judged otherwise.

Suffused by craving, bound to rite and rule,
Penance severe a century they may ply,
Yet would their heart be never rightly freed,
Such is the low ideal at which they aim,
Not theirs it is to win to the beyond.

Are[1] vain conceits wished for by us and welcomed,
Ne'er win we here taming [of mind and body],
Lone in the woods though we dwell, if we dally,
Ne'er may we pass over the Death-realm's confines.

All vain conceits leaving, well-concentrated,
Lovely in heart, wholly emancipated,
Lone in the forest dwelling, earnest, strenuous,
Well may he cross over the Dead-realm's confines

§ 9 *Pajjunna's Daughter* (1).

Thus have I heard —The Exalted One was once staying at Vesālī, in the Great Wood at the Gabled Hall Now Kokanadā, daughter of Pajjunna,[2] when the night was far spent, shedding radiance with her effulgent beauty over the whole of Great Wood, came into the presence of the Exalted One, and standing at one side, spoke before him this verse —

The very Buddha, Crown of all that is,[3]
Residing at Vesālī, in the Wood,
Let me now worship—Cloud King's daughter I,
Even Pajjunna's child, Kokanadā

---

[1] See above, I, 1, § 9

[2] This amiable fairy has not been met with elsewhere in Pali literature B is silent about her, and about Kokanadā-minor, of the next Sutta—whether they were sisters or not. The father's name occurs not infrequently, *e.g.*, *D* iii, 205, *Jāt.* i, 322; iv, 253, *cf.* *Pss of the Brethren*, 5, *n* 3, etc. B calls him 'rāja' of the raincloud devas, and the first named fairy *catu-mahārājikā* of the status of the Four Kings of the Firmament (*Dialogues*, ii, 242).

[3] *Sattassa ?=sattattassa*, as in *D* i, 29 *sattattāya*

Till now had I but heard about the Norm,
Revealèd by the Man of Vision clear
To-day I know, eye-witness of the Sage,
The Blessed One teaching [that Norm to men].

They who do go about, in wisdom poor,
Casting aspersions on the Ariyan Norm,
Fall into Roruva's dreadful abyss,[1]
Long, long therein to suffer misery.
They who unto the Ariyan Truths draw nigh
With heart consenting and with passions hushed,
When they shall have put off their human frame,
They shall fill up the heavenly hosts on high.[2]

§ 10. *Pajjunna's Daughter* (2).

Thus have I heard —The Exalted One was once at Vesālī, in the Great Wood, at the Gabled Hall. And Kokanadā the Less, daughter of Pajjunna . .[3] came into the presence of the Exalted One . and spoke before him this verse:—

Come hither with the hue of lightning's flame,
Kokanadā, Pajjunna's daughter, she,
Adoring both the Buddha and the Norm,
Did speak these lines of sense beneficent:
Though I by divers methods might expound
The detailed parts of such a Norm as this,
Yet in brief summary will I declare
The contents, if so far my mind may reach:—

---

[1] *Cf Jāt.* v, 266. This particular purgatory does not appear in the list of purgatories below, VI, 1, § 10 The seaport so named (see *Buddhist India*, p 38) was not apparently connected with purgatorial legend. B. gives legendary details *Cf.* below, 82, *n* 3; 117.

[2] See above, I, 4, § 7.

[3] As in § 9. These verses form an interesting contrast to the preceding. The terms used are of a less popular, more academical nature, as if the junior lady were more cultured. She uses the verb characterizing the Vibhajjavādins and is primed in methodology

Let him commit no evil whatsoever
Throughout the world, in speech, or mind, or body
Dropping desires, mindful and understanding,
Let him not work torment on self that's useless [1]

5. THE 'BURNING' SUTTAS

§ 1. *A-fire.*

Thus have I heard:—The Exalted One was once staying near Sāvatthī, at the Jeta Grove, in Anāthapiṇḍika's Park. There a certain deva,[2] when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and coming, saluted him, and stood at one side So standing, he spoke this verse before him:—

With house on fire 't is for the best to bring
The goods outside, nor leave them to be burned.
So in this world, a-blaze with age and death;[3]
Bring out by gifts; what's given is well brought.
What's given bears fruit of bliss; naught given, no bliss.
Robbers may bear away [the goods ye keep],
Kings commandeer, and fire destroy the rest

The end arrives, the body must be left,
And therewith all belongings:—let the wise
Discerning this enjoy his goods and give.
Hath he as he is able used and shared,
Blameless he may to radiant realms attain.

---

[1] See I, 2, § 10.

[2] The *Comy.* has nothing specific to say about the speakers of this and the next four Suttas. On this *cf. Jāt.* iii, 471.

[3] These are said to serve as types for all the eleven 'fires' of the world: lust, hate, illusion; birth, decay or old age, death; grief, lamentation, suffering, sadness, despair: a late category. *Cf.* Childers *s.v.* *Aggi*

§ 2 *Giver of What?*[1]

What doth he give who giveth strength?
 Or he that giveth comeliness?
What doth he give who giveth sight?
 Or he that giveth happiness?
Who all doth give, what giveth he?
Askèd art thou. Declare to me.

He giveth strength who giveth food;
 Who giveth gear gives comeliness[2],
He giveth sight who giveth lamp,
 And he it is gives happiness
Who giveth vehicles[3]; whoso
 Doth give a dwelling giveth all.
Who in the Norm doth give instruction,[4] this
Giveth Ambrosia [undying bliss].

§ 3. *Food.*

'T is food both gods and men chiefly desire.
Who may that creature be, demon or sprite,[5]
Who, unlike them, hankers not after food?

The food that's given in faith, with heart made pure:—
That finds him out in this world and the next.
Hence[6] should he avarice suppress, and make
Off'rings of charity, mast'ring the taint.
Sure planted in some other future life
Rewards of virtue on all beings wait.

---

[1] Lit. 'what giver is strength-giver,' and so on. The auditory effect of the *do, dădo* jingle is not reproducible.

[2] 'Even a handsome person looks plain if ill-clad or unclad, even an uncomely person looks like a deva, when well dressed.' *Comy*

[3] This includes all means to move or be moved about: elephants, etc., and such things as umbrellas, sandals, walking-sticks, palanquins . . mending of roads, making of stairways, causeways, . . ships. *Comy.*

[4] B. quotes *Dhp.* 354.

[5] Lit. 'Now who may that *yakkha* be?'

[6] See above, I, 4, § 2.

§ 4 *Which hath one root*

That which hath but one root, which looks both ways,
With triple stain; and with arenas five;
An ocean; having dozen turns and twists;
Quaking abyss[1].— past all the seer hath crossed

§ 5. *The Perfect One*

By name the Peerless,[2] Seer of subtlest sense,*
Giver of insight, loosèd from the lair
Of sense-desires, behold him, known of all,
In wisdom rich, who wrought the mighty quest[3]
For all upon the Ariyan Way embarked!

§ 6. *Nymphs.*[4]

By troops of nymphs made resonant—not so!
Haunted by troops of fiends that paradise
Doth seem. 'Delusion' were a fitter name.
How shall there egress be?

---

[1] *Tanhā*—natural, unregenerate desire, craving, thirst—is the answer to the enigma. The *root* is ignorance Facing *both ways* are the opinions that there is a soul which (*a*) is immortal, (*b*) dies at each death. The *stain* is the triplet *rāga, dosa, moha* (lust, hate, unintelligence or illusion) The *arenas*, the five sense-pleasures *Ocean*· insatiableness. *Twelve turns and twists* organs and objects of sense. *Abyss*. See *Pss. of the Brethren*, p. 418 *f*.

[2] *Anoma-nāmaŋ* *Cf* Rhys Davids, *Buddhist Birthstories*, p. 85. See also *Sn* 153, 177, the latter verse a replica of this According to B. it means 'absence of defect,' perfection (*paripūra*), endowed with every good quality

* *Nipunatthadassin*

[3] Usually rendered 'great seer,' or *rishi*. But B. explains the context by *esī*, not *isi*. See **Mahesin*.

[4] The quaint legend associated with these lines is that of a bhikkhu who, striving to emulate his Teacher's strenuous life, strove to excess and died suddenly as he leant against the terrace-post. His life-work unfinished, he is reborn in the heaven of the Thirty-Three Gods, leaning against a doorpost there Accosted as their lord by nymphs with song and music, he believed himself still a bhikkhu, till they brought

[*The Exalted One.*—]

'Straight' is the name that Road is called, and 'Free
From Fear' the Quarter whither thou art bound
Thy Chariot[1] is the 'Silent Runner' named,[2]
With Wheels of Righteous Effort[3] fitted well
Conscience the Leaning-board[4], the Drapery[5]
Is Heedfulness; the Driver is the Norm,
I say, and Right Views, they that run before [6]
And be it woman, be it man for whom
Such chariot doth wait, by that same car
Into Nibbāna's presence shall they come.

§ 7 *Planters of groves*

Say of what folk by day and night
For ever doth the merit grow ?[7]
In righteousness and virtuous might
What folk from earth to heaven go ?

---

a cheval-glass (lit a 'whole-body-ish mirror') and revealed the god-like figure Bitterly disappointed at his earthly failure, he went, escorted by celestial attendants, to report himself to the Master depreciating celestial delights in his verse The grove was *Nandana* Cf above, I, 2, § 1. He renames it *Mohana* See also I, 3, § 9

[1] *Cf S* iv 291 *f*

[2] Lit the 'uncreaking,' unlike a chariot where axle fits badly into naves, or which squeaks when mounted *Comy.* Road and Chariot are both interpreted by B. as the Eightfold Path.

[3] '*Dhamma*'-*cakkā* is so interpreted by B

[4] *Cf* R Morris in *JPTS,* 1886, 128. 'That the warriors may not fall out' *Comy* Conscience = conscientiousness I, 2, § 8

[5] Such as a lion's skin, etc *Comy*

[6] To prepare the way *Comy*

[7] The question of merit growing in the donor's karma (or karmic force) in proportion to the utility of his gift is discussed in *Kathāvatthu* VII, 5 (see *Points of Controversy,* 200, 250) The orthodox view is that merit grows less by utility of the gift, than by the benevolent thought and wish of the donor before, during, and after the giving If he 'sends such a disposition after' his gift, his merit grows

Planters of groves and fruitful trees,[1]
And they who build causeway and dam,[2]
And wells construct and watering-sheds*
And [to the homeless] shelter give:—
Of such as these by day and night
For ever doth the merit grow.
In righteousness and virtue's might
Such folk from earth to heaven go

§ 8. *Jeta's Grove* [3]

This is the kindly Jeta Grove, resort
Of the [august] fraternity of seers,
Where sojourneth the Sovereign of the Norm,
And whence ariseth rapture in my breast.

Goodwill,[4] and wisdom, mind by method trained,[5]
The highest conduct on good morals based:—
This maketh mortals pure, not rank nor wealth.
Hence, his own good discerning, let the wise
Throughly examine how to train the mind [5]
Thus and therein shall he find purity
Even as Sāriputta was supreme
In insight, morals and self-mastery,[6]

---

[1] 'Flowering and fruit-bearing.' 'They also who enclose groves of such self-sown trees'

[2] Lit. '-*setu*-makers' expanded into a line *Setu*, from *si*, to bind, includes both causeway, dam and bridge But B includes ships

* *Papan*, etc

[3] According to the legend given below, II, 2, § 10, the donor of the Grove, Anāthapiṇḍika, reborn as a deva, revisits the familiar scene —a charming by-product of Indian eschatology

[4] *Kamma*, here defined as the will (*cetanā*) belonging to the Ariyan Path The motive behind the deed is in Buddhism of chief importance. See preceding § 7, *M* i, 371 (Upāli-sutta)

[5] B. explains *dhammo* here by doctrines belonging to *samādhi*, otherwise called *adhicitta-sikkhā*, see *Buddhism*, 1912, 199. 'the second grade.'

[6] *Upasamena* · 'the calming, or suppressing, of the *kilesa's* (lower nature, passions)' *Comy* Moggallāna's verses (*Pss of the Brethren* 1182) praise him in the same terms The exegeses of Dhammapāla there, and of B. here differ

So may the Brother who hath won the goal
Rank even with the highest of them all.

§ 9. *The Miser.*

They who 'mong men as misers count, who grudge
Their giving and who churlishly accost,[1]
Who bar the way for gifts to others given:
Here, and hereafter what is their reward?
To ask this of our lord we've hither come
To know how he will answer fain are we.[2]

[*The Exalted One* —]

They who 'mong men as misers count, who grudge
Their giving and who churlishly accost,
Who bar the way for gifts to others given:
In purgatory, or as animals,
In Yama's kingdom come they back to life.
Or if among mankind they live again,
In some poor family they find rebirth,
Where scarcely may they gain raiment, or food,
Or sensuous pleasures, or the joys of play
Those things the fools do hope for by and by
Remain e'en here ungotten: such reward
Have they e'en now, hereafter woeful doom.

Sooth hast thou said and we have understood.
Another question ask we, GOTAMA
They who have won rebirth among mankind,
Are affable and void of avarice,
Fervent believers in Buddha and Norm,
Holding the Order in deep reverence:
Here and hereafter what is their reward?
To ask this of our lord we've hither come.
To know how he will answer fain are we.

---

[1] Frightening the bhikkhu at their gate with: 'What have you ploughed or sown or reaped? We don't get anything, whence should we give to you? Be off!'

[2] *Cf.* I, 3, § 6.

[*The Exalted One*.—]

They who have won rebirth among mankind,
Are affable, and void of avarice,
Fervent believers in Buddha and Norm,
Holding the Order in deep reverence:
Brightly they shine in heaven when there reborn,
Or if among mankind they live again,
In some rich family they find rebirth,
Where without toil they get raiment and food,
And sensuous pleasures and the joys of play.
They bask in plenty like those devas who
Joy in their own creations[1] such reward
Have they e'en now, hereafter happy doom.

§ 10. *Ghaṭīkāra* [2]

[*The deva Ghaṭīkāra* —]

In the far heavens of Aviha[3] there came,
Reborn,[*] seven Brethren winning Liberty
Lust and ill-will for them were perished quite
Safe had they crossed where all the world sticks fast [4]

[1] The Vasavattī gods, next to the topmost devas in the lowest heavens included in the universe of Desire See *Compendium*, 138

[2] The verses recur with introduction, II, 3, § 4 B comments on the present Sutta only, being curiously silent as to the legend of the deva and his seven friends Of these we can identify only two. Upaka, husband of Cāpā, concerning him Dhammapāla quotes these very lines (*Pss of the Sisters*, p 131, see *Commentary on Therīgāthā, ibid*); and Pukkusāti (*M.* iii, 247 , *cf. Buddhism*, 1912, p 67 *f* , *Pss. of the Brethren*, p. 91). Of the others Bhaddiya can be neither of the *Arahant* Theras so named. The other Bhaddiyas, Licchavi and Sākyan, were at this time on earth The other four names are not elsewhere associated with the Aviha heavens Perhaps the Pingiya is he of the *Sutta Nipāta* Ghaṭīkāra and his friend Jotipāla, who was the Bodhisat in a former life, are the subject of the Ghaṭīkāra Sutta, *M.* ii, 45 *f.* The Buddha reminds the modest deva of this past friendship We know of only three other such references to the Buddha's former births in the Four Nikāyas See *Buddhist India*, 196 Kassapa was the Buddha then

[3] Twelfth of the 16 Brahmā-worlds 'Immobile' in *Compendium*, 139.

[*] *Upapannāsi*.

[4] *Cf.* I, 1, § 1.

And who were they who crossed o'er the morass,
The realm of dying, passing hard to cross,
Who having left behind this mortal frame,
Passed into touch with things celestial ?*

'Twas Upaka, and Phalagaṇḍa too,
And Pukkusāti making three, besides
Bhaddiya, Khaṇḍadeva too, for five,
And Bāhuraggi, lastly Pingiya:
They having left behind this mortal frame
Passed into touch with things celestial.

[*The Exalted One* :—]

Fair things thou speakest of the Brethren seven
Who have abandoned Māra's traps and snares.
Whose was the doctrine that they learned, whereby
They smote in twain the fetters of rebirth ?

Twas thine alone, Exalted One, thy Rule,
Thy teaching only 't was they learned; thereby
They smote in twain the fetters of rebirth.
'Where mind and body wholly cease to be'[1].—
That learned they here from thee; thereby
They smote in twain the fetters of rebirth.

[*The Exalted One* :—]

Deep is the word thou speakest, hard to learn,
And passing difficult to understand.
Say then: whose doctrine is it thou hast learned,
That thou canst utter such a word as this ?

[*Ghaṭīkāra* :—]

In former birth maker of jars was I,
In Vehalinga as the Potter known.
My mother and my father I maintained,
Lay-follower of the holy Kassapa.

---

* *Dibbayogaṃ.*

[1] See above, I, 3, § 3. This line occurs five times in this volume.

Eschewing carnal things, unworldly, chaste
I was of those men fellow-villager,
I was their comrade in those bygone days
Wherefore I know these things, I know
Of us seven Brethren winning Liberty,
For whom lust and ill-will are perished quite,
Who safe have crossed where all the world sticks fast.

Yea, as thou say'st then wast thou, Bhaggava![1]
In former birth maker of jars wast thou,
In Vehalinga as 'The Potter' known.
Thy mother and thy father didst thou keep,
Lay-follower of the holy Kassapa.
Eschewing carnal things, unworldly, chaste,
Of me wast thou the fellow-villager;
My comrade wast thou in those bygone days

[*The Editors of the Canon*[2] :—]

Such was the meeting of these ancient friends,
Both having faculties supremely trained,
Both bearing bodies of their final life.

6. The 'Decay' Suttas

§ 1. *Old Age.*

Tell me what brings us luck[3] e'en till we're old?
What is't that's fortunately[4] based and stayed?

[1] Name of the potter of Rājagaha in *M.* iii, 327. Ghaṭīkāra means 'jar-maker'

[2] So the *Comy.*

[3] 'Luck,' 'good fortune,' 'blessed' = *sādhu—so the *Comy*

[4] *Patiṭṭhita* means base or support. B. cites Hattha[ka] the Āḷavakan and Citta the housefather as instances. *A* i, 26; *S.* ii, 235; iv, 281 *f*, 302 *f*

What is the precious jewel of mankind ?
And what is hard for thieves to bear away ?

Good morals bring us luck e'en till we're old,
A lucky base and stay hath confidence,
Wisdom 's the precious jewel of mankind,
And merit's hard for thieves to bear away.[1]

§ 2. *By Absence of Decay.*

What by the absence of decay brings luck ?
What base and stay's of happy augury ?
What is the precious jewel of mankind ?
And what is it that thieves should bear away ?[2]

Good morals bring us luck that ne'er decays,
Faith well-established doth good fortune bring,
Wisdom's the precious jewel of mankind,
Merit it is that thieves should bear away.[2]

§ 3. *Friends.*[3]

What is a good friend to the wayfarer ?
What is the good friend dwelling in the home ?
What is a good friend where has risen need ?
What is a good friend in the life to come ?

Escort's* a good friend to the wayfarer,
Mother's the good friend dwelling in the home,[4]

---

[1] *Cf Khp.* viii, 9. 'Merit means volition in meritorious acts, and that as an immaterial thing cannot be borne away.' *Comy.*

[2] The sense, let alone the preceding Sutta, suggest here a possible misreading in the text, and the reading: *coreh' ahāriyaŋ* for *corehi hāriyaŋ*. *Comy* is silent.

[3] *Mittaŋ*, lit. a kind thing. *Mittāni*, neut. plur., occurs in *D.* iii, 188 (Singālovāda S[a]).

* *Sattho.*

[4] 'In time of trouble though she be dirty, yet is she reckoned fragrant as sandalwood' *Comy.*

A comrade's help where there has risen need,
Is a good friend again and yet again,
And meritorious deeds wrought by one's self.—
That is a good friend in the life to come.

§ 4. *Basis and support.*

What is the basis and support of men ?[1]
What here below is comradeship supreme ?
What are the spirits who sustain the life
Of all such creatures as to earth are bound ?

Children are mankind's basis and support,[2]
The wife is here below comrade supreme;[3]
The spirits of the rain[4] sustain the life
Of all such creatures as to earth are bound.

§ 5. *That which gives birth* (1).

What is it that doth cause a man to be ?
What is't of him that runneth to and fro ?
What is it undergoes life's endless round ?
What is it brings him fear and mighty dread ?

Craving it is that causeth man to be;
His thought it is that runneth to and fro;
The 'person' undergoes life's endless round;
Suffering is his fear, his mighty dread.

§ 6. (2).

What is it that doth cause a man to be ?
What is't of him that runneth to and fro ?
What is it undergoes life's endless round ?
What is there whence to him comes no release ?

---

[1] *Vatthu*, base, used here as meaning also support.

[2] 'They cherish in old age' *Comy.*

[3] 'One to whom one may tell a secret that can be told to no one else.' *Comy.*

[4] *Vutthi-bhūtā*

Craving it is that causeth man to be . . .
. . (*as above*) . . .
. . . life's endless round;
'Tis suffering, whence for him comes no release.

§ 7. (3).

What it is that doth cause a man to be ?
. . . (*as in* 1) . . . endless round ?
What is the prop and stay[1] [of his career] ?

Craving it is that causeth man to be . . . (*as in* 1)
. . . . .
Action's the prop and stay of his career.

§ 8. *The Wrong Road.*

Which is the road that's said to lead astray ?
What is't that perishes both night and day ?[2]
What is it that doth stain celibacy ?*
And what is bathing where no waters be ?

Lust is the road that's said to lead astray,
Life 'tis that perishes both night and day,[3]
'Tis woman that doth stain the higher life,[4]
Steeped in that stain is all humanity.
Ascetic ways, the life of chastity*:—
These are as bathing where no waters be.[5]

---

[1] *Cf. Pss of the Brethren*, 462 'having a staff to lean upon' A figure for Karma's help to rebirth (*nibbatti-avassayo*).

[2] *Kiŋ su rattin-diva-kkhayo ?* may read as What is destruction of both night and day, or, as we take it, What is night-and-day-destruction ? The night, says B , perishes by, or in the day (and *vice versâ*).

* *Brahmacariyaŋ.*

[3] *Vayo* is more literally age—*i e.* life in terms of time. But the word our idiom would use here is 'life.'

[4] 'Not an outer soilure that may be washed off, but one of rot (*duttho*), that may not be cleansed' *Comy.*

[5] The *Comy.* is silent here.

§ 9. *The Companion*

What hath a man as second at his side ?[1]
And what is it that issues him commands ?
What is that which if it be greatly loved,
Will rid poor mortals of all misery ?

Faith hath a man as second at his side,
Wisdom it is that issues him commands,
Nibbāna, if they love it utterly,
Will rid poor mortals of all misery.

§ 10. *The Bard.*

What is the hidden source whence verses flow ?
And what is it that issues from that source ?[2]
What are the pegs whereon verses are hung ?[3]
And what's the abode wherein the verses dwell ?

Metre's the hidden source whence verses flow.
Letters it is that issue from that source.
'Tis names of things whereon verses are hung,
The bard is the abode wherein they dwell.

7. THE 'OVER-UNDER' SUTTAS[4]

§ 1. *Name.*

What is it that all things doth override ?
Nought is in greater number found than this ?

---

[1] See above, I, 4, § 6, and also 6, § 1, § 2.

[2] Letters make the *pada* (half-line), and the *pada* makes the *gāthā*, and the *gāthā* expresses the matter (*atthaŋ*). *Comy.*

[3] Expansion of the word *sannissitā*. 'Hung, *e.g.*, on such notions as ocean, earth, &c.' *Comy.*.

[4] The *Comy.* reads, not Addhavagga, but Anvavagga, and in § 1, line 1, *anvabhavī*. *Cf* *anvagū* in line 2 of the text (The confusion

And what is it above all other things
That bringeth everything beneath its sway ?

Name is it that all things doth override.
Nought is in greater number found than name,
And name it is above all other things
That bringeth everything beneath its sway.

§ 2. *The heart* (mind).[1]

Now what is that whereby the world is led ?
And what is that whereby it plagues itself ?*
And what is that above all other things
That bringeth everything beneath its sway ?

Its thoughts are that whereby the world is led,
And by its thoughts it ever plagues itself,
And thought it is above all other things
That bringeth everything beneath its sway

§ 3. *Craving.*

As in § 2, *substituting* craving *for* the heart.

§ 4. *The Chain.*

Now what is that whereby the world enchains ?
What is it's going over, going through ?[2]
And by abandoning of what is it
That 'Lo ! Nibbāna' we [are wont to] say ?

---

between *addh* and *anv* is easy in Singhalese script.) Name, it says, overrides (*abhibhavati*), falls upon (*anupatati*) everything There is no being or thing without a name, whether this be attached primordially or by convention Even if a tree or mineral be of name unknown, it will be called a no-namer (*anāmako*) *Cf* our *os innominatum* , *Pic Sans-nom.*

[1] *Citta.* Generally used in the Nikāyas, especially in their poetry for mind as *impulsive and emotional.* A prose version of the stanza occurs in *A* ii, 177 (IV, 186).

* *Parikissati*

[2] *Vicāranaŋ* 'The walking feet of the world, the singular expressing the plural.' *Comy.*

Pleasure[1] is that whereby the world enchains
By thinking doth the world go o'er, go through.
And by abandoning of craving is't
That 'Lo! Nibbāna' we [are wont to] say

§ 5. *The Bond.*

Now what is that whereby the world doth bind?
What is it's going o'er and going through?
And by abandoning of what is it
That folk may sever that which holds them bound?

Pleasure is that whereby the world doth bind
By thinking doth the world go o'er, go through,
And by abandoning of craving is't
That folk may sever that which holds them bound.

§ 6. *Persecuted.*[2]

Tell me what doth so persecute the world?
And whereby is it shrouded and beset?
What is the dart whereby it's pierced alway,
By itch of pestering desires assailed?

By Death the world is held enslaved; by age
And all decay 't is shrouded and beset;
By dart of craving piercêd evermore,
By itch of pestering desires assailed.

§ 7. *Strung up.*

What is't whereby the world is all strung up?*
Whereby is it escorted, guarded sure?
What doth enclose the world and shut it in?
And wherein doth it stand planted and stayed?[3]

---

[1] *Nandī.* See above, I, 1, § 2.

[2] Verses in Sirimaṇḍa's gāthā (*Pss. of the Brethren,* 448), with one variant (*pari-khitto* or *-vārito*).

* *Uḍḍito.*

[3] See above, I, 6, § 1.

By cords of craving is the world strung up,
By age is it escorted, by decay;
Death doth enclose the world and shut it in.
In suffering doth it stand planted and stayed.

§ 8. *Shut in.*

Repeats the preceding lines in different order —3, 4, 1, 2.

§ 9. *Wishes*

What is it holds the world a prisoner ?
What subjugating gains it liberty ?
And by abandoning of what is it
That every bond is severed utterly ?

By wishes[1] is the world held prisoner,
Wishes suppressing gains it liberty,
By wish [for this or that] abandoning,
Lo ! every bond is severed utterly

§ 10. *The world*

What being given, comes the world to pass ?[2]
What being given, holds it intercourse ?
On what depending* doth it hold its way ?
Because of what is it so sore oppressed ?

'Six' being given,[3] comes the world to pass.
'Six' being given, holds it intercourse.
On 'Six' depending doth it hold its way.
Because of 'Six' it is so sore oppressed

---

[1] Lit. wish (want, desire).
[2] *Kismiŋ (uppanne)*, writes B., seeing here a locative absolute
* *Upādāya*.
[3] Namely, the six organs of sense, mind, as co-ordinating sensations, ranking as sixth.

8. THE 'SLAUGHTER' SUTTAS[1]

. so standing the deva addressed this verse to the Exalted One.—

§ 1 *What must we slay?*

What must we slay if we would happy live?
What must we slay, if we would weep no more?
What is't above all other things, whereof
The slaughter thou approvest, GOTAMA?

[*The Exalted One*:—]

Wrath must ye slay, if ye would happy live,
Wrath must ye slay, if ye would weep no more.
Of anger, deva, with its poisoned source
And fevered climax, murderously sweet,[2]
That is the slaughter by the Ariyans praised,
That must ye slay in sooth, to weep no more.

§ 2 *The Chariot.*

What signal doth a chariot announce?
What is the sign that warneth of a fire?
What is the symbol of a people's realm?
What is a woman's emblem and her sign?[3]

---

[1] The *Comy* reads JHATVĀ, not CHETVĀ, as do the Sinh. MSS. and Feer In his MS. of the *Comy* he found Ghatvā I have retained *Jhatvā (having destroyed), as agreeing better with *vadhaṃ* (slaughter) in the context of the first gāthā, whence the Vagga derives its name Spiritual 'cutting' (*chetvā*) is prescribed for *taṇhā* and doubt, but never, I believe, for anger.

[2] The original is severely simple. The line expands the compound 'honey-sweet climax.' Pleasure arises, writes B, in capping one angry rejoinder by another, in hitting back The gāthā is repeated thrice in this volume: II, 1, § 3, vi, 1, § 1, xi, 3, § 1.

[3] Signal, sign, emblem· *paññāṇaṃ*; *Comy*. '*paññāyati etena*. The banner in battle reveals the royal chariot. And 'even though she be an emperor's daughter, once married a woman is known as so-and-so's wife' There are, however, several cases where she is called so-and-so's mother (see below, III, 2, § 1, *Psalms E. B. passim*), or famed under her own name though married—*e g* Visākhā

A banner doth the chariot announce,
Smoke is the sign that warneth of a fire;
A king's the symbol of a people's realm;
A husband is woman's emblem and sign.

§ 3. *Riches.*[1]

What here is the best wealth a man can have?
What well performed brings happiness along?
What in good sooth is of all tastes most sweet?
How say they that our life can best be lived?

Faith here is the best wealth a man can have,[2]
Right deeds[3] well done bring happiness along.
Truth in good sooth[4] is of all tastes most sweet.
Life lived by wisdom,[5] it is said, is best.

§ 4. *Rain.*

Which of all things upspringing is the best?
And which is chief among the things that fall?
Which of the creatures that perambulate
Is chief, and which of those that predicate?

[*Another deva*.—]

Seed[6] of the things upspringing is the best,
And rain is chief among the things that fall

---

[1] Recurs below, X, § 12, with one variant—*sucinṇ-aŋ*, for *-o*.

[2] 'By faith' (trust, confidence; see above, I, 4, § 6) 'a man wins wealth, social success, the lower and higher heavens, and finally *Amata-mahā-nibbāna*' *Comy.*

[3] *Dhammo:* 'the tenfold path of good conduct' named in *S.* ii, 168 (XIV, 27).

[4] B. has in mind, under *saccaŋ have!*, the form of adjuration by a statement of fact (*sacca-kiriyaŋ karoti*) and its magical results He cites turning back rivers in spate, checking conflagrations, etc *Cf. Jāt.* i, 214 *passim.*

[5] B. draws a distinction between the wisdom of the layman and of the religieux.

[6] Corn being the best among the 'seven kinds' *Comy.*

Kine of the creatures that perambulate
Are chief; a son, of those that predicate [1]

[*The Exalted One* :—]

Knowledge, of things upspringing is the best,
And ignorance is chief 'mong those that fall
The Order 'mong perambulating things,
The Buddha 'mong the predicators 's chief [2]

§ 5. *Frightened.*

The Path hath been set forth in divers ways.—
Why here are many folk so sore afraid ?
I ask thee, GOTAMA so amply wise:
How may a man so stand and so abide
As not to fear life in another world ?

[*The Exalted One* :—]

Let him but rightly set both speech and mind,
And by the body work no evil things
If in a house well stored with goods he dwell,
Let him have faith, be gentle, share his goods
With others, and be affable of speech.
In these four qualities if he persist,
He need not fear life in another world

§ 6. *Doth not decay.*

What doth decay and what doth not decay ?
Which is the road that's said to lead astray ?
What peril to good doctrines bars the way ?
What is't that perisheth both night and day ?

---

[1] The stilted terms are chosen to match the similar and unusual Pali verbs. A son (or child) is best of talkers 'because he does not talk harmfully about his parents.'

[2] The *Comy.* explains this second reply by supposing a second devatā, near the Presence, to rebuke her or his fellow for asking such questions and to have given the first reply. Whereupon the former rebukes this impertinent breaking in, and again puts the questions to the Exalted One, who then gives his reply.

What is it that the celibate life doth stain ?
And what is bathing where no waters be ?[1]
To ask this of our lord we've hither come.
To know how he will answer fain are we ?[2]

Material shape of mortals doth decay,
Their name, their family doth longer stay [3]
Lust is the road that's said to lead astray.
Greed to sound doctrines bars th' imperilled way.
Life is't that perishes both night and day.
Woman doth stain life of celibacy:—
Steeped in that stain is all humanity.
Ascetic ways, the life of chastity:
These are as bathing where no waters be.

Six holes there are within the world whereon no mind can stay;
From all these six, by every means see that ye turn away:—
Sloth, slackness and inertia and want of self-control,
Drowsiness, too, and laziness —the fifth, and the sixth hole.

§ 7. *Lordship.*

What maketh lordship 'mong the sons of men ?
And what is the commodity supreme ?
What is the rust and tarnish on the blade ?[4]
And who are they who make a hell on earth ?
To whom conveying do men bar the way ?
And whom, conveying, are they fain to see ?
Who is it coming back again, again,
Doth fill the wise man with complacency ?

---

[1] See, except for lines 1st and 3rd, above I, 6, § 8.

[2] See above, I, 5, § 9.

[3] B. is careful to illustrate by such immortal names, etc., as those of the Buddhas.

[4] *Cf. Theragāthā*, ver. 1095. *cf.* 1094. B. also refers to 'the blade of insight.'

Power of command* makes lordship among men
Woman is the commodity supreme;[1]
Anger's the rust and tarnish on the blade,
Robbers are they who make a hell on earth.[2]
To them conveying do men bar the way,
The friar conveying[3] are they fain to see,
The friar coming back again, again,
Doth fill the wise man with complacency.

§ 8. *Seeking.*

What should a man seeking his good not give?
Of what should mortals no surrender make?
What should as something gentle be discharged?
And what as rough be not discharged at all?

Himself should none seeking his own good give[4]
None of himself should a surrender make.[5]
Speech should as something gentle be discharged,
As bad and rough discharged it should not be.

§ 9. *Provisions.*

What packeth up provisions for the way?
What is't that draweth riches to itself?
What drags a man around and to and fro?
What's a hard thing to give up in this life?
Whereto is bound the great majority,
Like to a bird imprisoned in a snare?

---

* *Vaso*

[1] 'Because she is of indispensable utility, or because through her Bodhisats and world-rulers take birth.' *Comy.*

[2] *Abbuda*; see below, VII, 1, §§ 9, 10.

[3] 'Namely, food-tickets. To give these confers merit on the lay donor.' *Comy*

[4] That is, as a slave. *Comy.*

[5] That is, 'to lions, tigers, and the like.' Neither injunction applies to a Bodhisat. *Comy.* The Jātakas represent the Bodhisat as disregarding both.

Faith packeth up provisions for the way.[1]
The power of luck draws riches to itself.
Desires[2] drag man around and to and fro.
Desires are hard to give up in this life.
Thereto is bound the great majority,
Like to a bird imprisoned in a snare.

§ 10. *Radiance.*

What giveth radiance to all the world ?
Who in this world's the watcher, fostering ?[3]
Who in their work is mate to sons of men ?*
The movements of that mate—what is their line ?
What nourishes both slack and vigorous,
Like as a mother nourisheth her child ?
What are the spirits who sustain the life
Of all such creatures as to earth are bound ?[4]

Wisdom gives radiance to all the world
Mindfulness is the watcher fostering
Oxen in work are mates to sons of men
The furrow[5] of their movements is the line
The rain doth feed both slack and vigorous,
Like as a mother nourisheth her child
The spirits of the rain sustain the life
Of all such creatures as to earth are bound

§ 11. *Undefiled.***

Who in this world below is undefiled ?
Whose is the way of life that's never wrecked ?[6]

---

[1] *Cf Dhp Comy* III, 355 (ver 235) On 'faith' see above, I, 4, § 6
[2] Or 'wishes.' *Cf* above, I, 7, § 9.
[3] 'Like the brahmin who fosters' [the sacred fire] *Comy*
* *Sajīvānaŋ*.
[4] See above, 6, § 4
[5] Read *sīt 'assa*.
** *Araṇā*.
[6] That is, the Ariyan Path that they have chosen. *Comy.*

Who is it understand earthly desires ?
Who is a freed man now and evermore ?
Who, in his ways established, doth receive
Homage from mother, father, brother too ?
Whom, though he be of lowly birth,
Do noble warriors reverently salute ?

Recluses in this world are undefiled,
Recluses' way of life is never wrecked,
Recluses understand earthly desires;
And theirs is freedom now and evermore.
In virtue stablished the recluse receives
Homage from mother, father, brother too,
Him, though he be of lowly birth,
Do noble warriors reverently salute.

CHAPTER II

THE SONS OF THE DEVAS[1]

1.

§ 1. *Kassapa* (1).

THUS have I heard.—The Exalted One was once staying near Sāvatthī, in the Jeta Grove, in Anāthapiṇḍika's Park. Now Kassapa, son of the gods, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, came into the presence of the Exalted One, and stood at one side. So standing, he spake thus to the Exalted One:—

'The Exalted One hath revealed "the bhikkhu" and hath given even to us the admonition for a bhikkhu.[2]

[*The Exalted One*:—]

'Well then, Kassapa, say what has occurred to thee.

[*Kassapa*:—]

See that in what hath been so finely said
Ye train yourselves:—in the recluse's task,
In mysteries of the solitary seat,
And in the mastering of the heart's unrest.

---

[1] *Devaputtā.* These were born to lower gods from the hip (*anke*), females were called daughters of the gods (see I, 1, § 1, *n* .). If their name was not known they were called *devatā*; if known, they were called *devaputta*. *Comy.*

[2] B.'s legend is that Kassapa had listened to the Buddha's exposition of Abhidhamma in the 'Thrice-Ten Devas' City' (see *Points of Controversy*, 1) during one Lenten season of his long ministry on earth. A feature in the address was the 'Jhāna-vibhanga' (see *Vibhanga*, PTS, p. 224), containing a description of the calling and duties of a bhikkhu. He wishes to acknowledge the honour done to devas, and the profit to himself.

Thus said Kassapa, son of the devas, and the Master approved of his words Then Kassapa thinking 'The Master approves of me!' saluted the Exalted One with the right-hand obeisance and vanished from that spot

§ 2. *Kassapa* (2)

1. In the same place and after the same manner Kassapa uttered these lines before the Exalted One.—

> The brother with his mind set wholly free
> Should zealously in Jhāna meditate,
> Yearning to win his heart's inmost desire,[1]
> And knowing of all things the flux and ebb,
> Lovely in disposition,[2] leaning not;
> By That rewarded and by That repaid.[3]

§ 3. *Māgha*[4]

1. In the same place, and after the same manner, came Māgha, son of the devas, and addressed these lines to the Exalted One.—

> What must we slay if we would happy live?
> What must we slay if we would weep no more?
> What is't above all other things whereof
> The slaughter thou approvest, GOTAMA?

> Wrath must ye slay, if ye would happy live,
> Wrath must ye slay, if ye would weep no more.

---

[1] *I e.* Arahantship *Comy.* On 'heart' (*hadaya*) in Buddhism see *Bud Psy*, 1914, 34, 71.

[2] See above, I, 1, § 9.

[3] Expansion of the word *tad-ānisaṃso* (viz, *arahattānisaṃso*)

[4] Māgha is one of the names for Sakka, chief deva in the lowest, or Thrice-Thirty (or Three-and-Thirty) heaven The Bodhisat himself was once reborn as Sakka or Māgha Vatra was an Asura (titan or demon) conquered by Sakka See *Jāt.* i, 153, 199 The verses occur above, I, 8, § 1, and below, vii, 1, § 1, xi, 3, § 1

Of wrath, victor of Vatra, with its source
Of poison and its climax murderous sweet —
That is the slaughter by the Ariyans praised,
That must ye slay if ye would weep no more

§ 4. *Māgadha*

In the same place and after the same fashion Māgadha, son of the gods, spoke these lines before the Exalted One :—

How many things light up the world and make it bright and clear ?
To ask this question, Sir, we've come Thy word we fain would hear

Four things give light unto the world, a fifth ye ll not descry
By day the sun doth shine, by night the moon makes bright the sky;
And fire gives light by day and night, shining[1] now here now there,
But of all things that shine, as best light of the Buddha stands confessed,
Glory without compare

§ 5 *Dāmali*

In the same place and in the same fashion Dāmali, son of the devas, spoke these lines before the Exalted One —

Great effort hath the diligent Arahant[2]
To make herein that by the abandoning
Of sense-desires he hope not for rebirth.

[1] These verses occur above, I, 3, § 6, with the one variant, here, of *pakāsati* for *pabhāsati* It may be a misprint

[2] *Brāhmana* (*cf* I, 1, § 1) a frequent equivalent in Buddhism for Arahant, and sometimes explicitly stated to be so, given of course the right context, *e g* *S* iv, 175, 1 n. 5, *cf. Dialogues*, i, 105, 138 Dāmali's mistake was to impute unfinished achievement to the Arahant.

There is naught left to do, O Dāmali,
For th Arahant,—*so said the Exalted One*—
Accomplished is the work he had to do.
While he no footing finds, with all his limbs
A creature swept by river-current toils,
Finding a footing high and dry he stands,
He toileth not, passed over, sooth, is he.
A parable this, Dāmali. E'en so
The Arahant who hath destroyed the Drugs,
Wise, given to Jhāna, since he hath attained
The end of death and coming back to birth,
He toileth not, passed over, sooth, is he.

§ 6. *Kāmada*

In the same place and in the same fashion Kāmada, son of the gods, spoke thus to the Exalted One —

' 'Tis hard to do, Exalted One! 'Tis very hard to do, Exalted One!'[1]

' And yet the " hard to do " is done by them,
O Kāmada,'—*so said the Exalted One*—
' Who in the learner's moral code* stand firm.
For him who ventures on the homeless life,
Serene content arises, bringing joy.'

' 'Tis hard to win, O Exalted One, this serene content.'

' And yet that which is hard to win they win,
O Kāmada!'—*so said the Exalted One*—
' Who love to achieve the mastery of the heart,—
The mind of whom, during both day and night,
Doth love to work and make that peace to be '[2]

---

[1] Kāmada's legend is that, like the ex-bhikkhu of I, 5, § 6, he failed on earth to attain, and comes to lament his disappointment.

* *Samāhitā*

[2] So B. suggests, namely, as to the object of the constructive work (in contemplation, of course) The creative force in the term *bhāvanā* (' work and make . . . to be ')—the causative form of *bhavati*, to become, is pointed out in *Bud. Psy.* (1914), 132 *f.* For all mystic

'Hard is it to compose, Exalted One, that heart.'

> 'Yet that which hard is to compose, e'en they
> Compose, Kāmada'—*said the Exalted One*—
> 'Who love the fret and fever of their parts
> And powers[1] to bring into tranquillity.
> Cutting in twain the net that Death doth lay
> They walk at large as Ariyans, Kāmada.'

'The way is hard to go, Exalted One, and rough the Path!'

> 'And yet along the Path thou callest rough
> The Ariyans hold their course, O Kāmada.
> In that "rough path" non-Ariyans headlong fall;
> To Ariyans the way is even. They
> Walk in the uneven with an even stride.'[2]

§ 7. *Pañcālacaṇḍa.*

In the same place, and after the same fashion, Pañcāla-caṇḍa, son of the devas, spoke these lines before the Exalted One:—

> 'Lo! even amid crowding obstacles[3]
> He that is rich in wisdom findeth room,
> Even the sage, expert t' eliminate,
> Th' enlightened who doth Jhāna understand.'*

> 'Even 'mid crowding obstacles they find,
> Pañcālacaṇḍa,'—*said the Exalted One,*—

---

work of mind contemplation means both elimination (*pahāna*) and hypernormal development or creation

[1] The *indriya's*, covering both nouns, are the organism viewed not as passively recipient, but as dynamically controlling psycho-physical life.

[2] See I, 1, §§ 7, 8.

[3] Of the two classes of obstacle (*sambādha*)—the five hindrances (*Dialogues* I, 82 *f.*; *Bud Psy. Eth* 310 *f.*) and the five kinds of sense-pleasures—the former is meant. Jhāna is represented as 'room,' 'opportunity.' (*Comy*) But the deva (*pron* Panchāla-chanda) stops at Jhāna (as productive of rebirth in heaven), and has to be corrected.

* *Abuddhi.*

'The Norm whereby Nibbāna may be won
They who have gotten hold* of mindfulness,
They are perfected in self-mastery.'

§ 8. *Tāyana.*

At the same place, after the same fashion, Tāyana, son of the devas, formerly a dissentient teacher,[1] spoke these lines before the Exalted One —

Advance with valiant energy, recluse,[2]
Cut off the stream, scatter desires of sense.[3]
If these be not renounced, nowise the sage
Can conjure up the [mystic] unison.[4]
If he would do that which he ought to do,
He should go forth with desperate energy.
He who hath left the world with purpose slack,
Doth only sprinkle thicker cloud of dust.[5]
Not done, for us, is better than ill done,
Ill done will burn us in the time to come [6]
That what is done be well done—this is best
On what's thus done burning doth follow not.
Just as a blade of grass, if badly grasped,
Will only come to cut the clumsy hand,
So the recluse's calling, if misused,
Doth drag him downward to the gates of hell.

---

* *Paccaladdhaṃsu.*

[1] *I.e* he taught some of the 62 views enumerated in the Brahmajāla-suttanta (*Dialogues* i, 1 *f*), like Nanda, Vaccha, Kisa, Sankicca, Pūraṇa, etc By dint of good deeds, believing in karma, he was reborn in the heavens Discerning there that at length a really saving gospel and Order were founded, he came to incite disciples. *Comy.*

[2] *Brāhmaṇa* *Cf.* above § 5 The admonition here is not fitted for an adept or Arahant.

[3] *Dhp* 383.

[4] *Ekattaṃ, i e.* in Jhāna In *Paṭisambhidāmagga* a synonym for (*a*) concentration, (*b*) grasp of facts *JPTS*, 1908, 158. The next 12 lines =, in a different order, *Dhp.* 311-14

[5] A figure of moral corruption Cf. I. 1, § 6.

[6] Namely, with remorse, always thus figured

All flaccid action, all corrupted rites,
All mischief-making in religious life —
On all such work follows no high reward.[1]

Thus said Tāyana, son of the devas, and so saying he saluted the Exalted One with the right hand obeisance and vanished there and then.

Now when the night was past the Exalted One addressed the bhikkhus and told them of Tāyana's visit, repeating all the verses he had said. And he added 'Learn, bhikkhus, the Tāyana-verses! Learn them by heart, for the verses of Tāyana bear upon your good and belong to the rudiments of the holy life.'

§ 9. *Candimā*.

. . . the Exalted One was once staying at Sāvatthī.

. . . Now at that time Candimā, son of the devas, was seized by Rāhu, lord of Asuras[2] Then Candimā, calling the Exalted One to mind, invoked him by this verse:—

O Buddha! Hero! glory be to thee!
Thou that are wholly set at liberty!
Lo! I am fallen into dire distress![3]
Be thou my refuge and my hiding-place!

Then the Exalted One addressed a verse to Rāhu, lord of the Asuras, on behalf of Candimā, son of the devas.—

To the Tathāgata, the Arahant
Hath Candimā for help and refuge gone.

---

[1] Ascribed, in *Pss. of the Brethren*, 277, to Sabhiya, also a zealous teacher and preacher.

[2] *Candimā* means 'moon' (c=ch). B., by a 'portmanteau'-exegesis, calls him *cand*-av-*imā*-na-vasī. 'the man dwelling in the mansion of the moon.' The incident is the Indian myth of the lunar eclipse, and the legend is annexed by the Suttanta-teaching to show the Buddha's power and pity.

[3] Sore distress is the *sambādha*, 'congesting obstacle,' of § 7 above: a fitting figure for the monster's jaws!

O Rāhu, set the moon at liberty!
The Buddhas take compassion on the world.[1]

Then Rāhu, lord of Asuras, let go Candimā, son of the devas, and like a man affrighted, Rāhu came into the presence of Vepacitti, lord of the Asuras, and stood at one side, trembling and with stiffened hair. And Vepacitti addressed him, standing there, in these lines:—

Now why, as one o'erta'en by sudden fright,
Didst thou, O Rāhu, let the moon go free?
Here comest thou in agitated plight—
Why standst thou there so terrified to see?

[*Rāhu* :—]

Now let my head in seven pieces rive,
Ne'er let me happy be while yet I live
If, had I not let Candimā go free,
The Buddha's verse had not demolished me!

§ 10. *Suriya* [2]

Now at that time, Suriya, son of the devas, was seized by Rāhu, lord of Asuras. Then Suriya calling the Exalted One to mind, invoked him by this verse:—

O Buddha! Hero! Glory be to thee!
Thou that art wholly set at liberty!
Lo! I am fallen into sore distress.
Be thou my refuge and my hiding-place!

Then the Exalted One addressed a verse to Rāhu, lord of Asuras, on behalf of Suriya, son of the devas:—

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[1] 'Both on thee, Rāhu, and on him compassionate.' *Comy.* On Vepacitti, see below, XI, 1, § 5.

[2] This is the corresponding myth and annexation of the solar eclipse. There is the additional personal touch, in the restraining adjuration, of the Buddha's family being descended from the sun. *Cf* below, VIII, §§ 1, 7. B gives the measurements of the size of Rāhu, the dragon (*gaṇḍaka*), and the panic he creates among the 'mansions' of the gods.

To the Tathāgata, the Arahant
Hath Suriya for help and refuge gone.
O Rāhu, set the sun at liberty!
The Buddhas take compassion on the world.
Nay, Rāhu, thou that walkest in the sky,
Him that thou chokest,[1] darkening the world,
Swallow him not, the craftsman of the light,
The shining being of the disc, the fiery heat,
My kith and kin:[2]—Rāhu, set free the sun!

Then Rāhu, lord of Asuras, let go Suriya, son of the devas, and Suriya as one swiftly crossing came into the presence of Vepacitti, lord of the Asuras . . *And they held converse as in the foregoing Sutta.*

2. The 'Anāthapiṇḍika' Suttas.

1. *Candimasa.*[3]

. . . at Sāvatthī, at the same time and after the same fashion, Candimasa, son of the devas, spoke this verse before the Exalted One:—

They that to contemplative rapture[4] win,
With single mind,[5]* insight, and thought alert,
They surely shall in safety go their ways,
As deer in marshy dell[6] mosquito-free.

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[1] See *JPTS*, 1884, p. 81.

[2] *Cf. Pss of the Brethren*, ver. 26, 158. B. takes the view that the Buddha is speaking of Suriya as his disciple and spiritual son.

[3] The *Comy* does not mention this deva by name, hence does not help us as to the quantity of the second *a*, short in the title, long (? *metri causā*) in the summary (given in the text after each vagga). The name has not been met with elsewhere.

[4] The Jhāna's.

[5]* *Ekodi*, *i e* concentrated on its object

[6] Mountain or river marsh. *Comy*.

They that to contemplative rapture win,
Quitting corruption with all earnestness,
They to the further shore shall go their ways,
As fish once captured that hath broke the net

§ 2. *Vendu.*[1]

. . . Vendu, son of the devas, also spoke this verse before the Exalted One.—

O fortunate, O happy are the folk
Who, having waited on the Blessed One
And entered 'neath the Rule of GOTAMA,
Pursue their training with all earnestness !

They that continue in deep thought to train
Themselves, O Vendu—*said the Exalted One*—
In all the doctrines I have preached to them,
They strenuous, earnest, in due time will go
Maybe no more into the power of death.

§ 3. *Dīghalatthi.*

Thus have I heard:—The Exalted One was once staying at Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding Ground And Dīghalatthi,[2] son of the gods . . after the same fashion, when night was far spent, came into his presence . . . and spoke this verse before him.—

The Brother with his mind set wholly free
Should zealously in Jhāna meditate,
Yearning to win his heart's inmost desire,
And knowing of all things the flux and ebb,

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[1] The *Comy.* has Veṇhu, the Pali form of Vishnu, but no comment on him. Vishnu is mentioned as attending, with his devas, the 'Great Concourse,' *Dialogues*, ii, 290 (*D* ii, 259). *Cf.* p. 36, *n.* 3.

[2] *I.e.* Long-stick. His nickname while he lived on earth, because of his height. In the heavens they are all 3 *gāvutas* in height. *Comy*

Lovely in disposition, leaning not,
By that rewarded and by that repaid.[1]

§ 4. *Nandana.*

. Nandana, son of the devas, also addressed the Exalted One in verse —

I ask of thee, GOTAMA, of thy wisdom
So wondrous wide, ask of th' Exalted One's
All-piercing insight, irresistible knowledge:[2]
What kind of man is it that they call virtuous ?
What kind of man, say they, possesses wisdom ?
What kind of man liveth beyond all sorrow ?[3]
What kind of man is it that devas worship ?

[*The Exalted One* —]

He that is wise, virtuous, cultivated
In mind, intent, given to Jhāna, mindful.
All miseries driven away and banished [4]
Such is [the saint known as] the Drug-destroyer,
Who here doth live, ultimate carcase bearing —
This kind of man is it that they call virtuous;
This kind of man, say they, possesses wisdom,
This kind of man liveth beyond all sorrow;
This kind of man is it that devas worship.

§ 5. *Candana.*

. . . Candana also, son of the devas, addressed the Exalted One in verse.—

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[1] =II, 1, § 2.

[2] ‘When a Tathāgata sends forth his omniscience, no tree or mountain is able to obstruct it.’ *Comy.*

[3] *I.e.* having first got beyond it. *Comy.*

[4] It should be noted how the Teacher rings the changes on the threefold *sikkhā* (training), in morals, mind-control, and insight. See above, I 1 § 9, *n* 1; *cf.* again the reply to Candana (pron. Chan-).

O tell how may we pass across the flood,
Unfaltering in effort night and day?
Standing on naught, with naught on which to hang,
What doth remain save in the deep to drown?

[*The Exalted One*:—]

He that in virtuous habit never fails,
Hath insight, can to mystic rapture win,
Who stirs up effort, puts forth all his strength,[1] *
'Tis he can cross the flood so hard to pass.

Whoso for sense-experience is not fain,
Whoso hath got past each celestial chain,[2]
In whom craving, rebirth[3] are smitten down:—
'Tis he that never in the deep will drown.

§ 6. *Sudatta.*

. . . Sudatta also, son of the devas, spoke these verses before the Exalted One:—

As one downsmitten by impending sword,
As one whose hair and turban are aflame,
So let the Brother, mindful and alert,
Go forth, all worldly passions left behind.

As one downsmitten by impending sword,
As one whose hair and turban are aflame,
So let the Brother, mindful and alert,
Go forth, leaving soul-fallacy behind.[4]

---

[1] This pada recurs below, VII, 1, 7; IX, § 2, *cf. Pss. of the Brethren*, ver. 335.

* *Pahitatto.*

[2] Lit chain of *rūpa* Here B. judges that the reference is to the 16 Rūpa-heavens, from the Brahmā-world upwards. Sense-experience covers all the lower universe.

[3] The *Comy.* reads *nandī-rāga.* But see above, I, 1, § 2.

[4] Verses as above, I, 3, § 1.

§ 7. *Subrahmā.*

Subrahmā also, son of the devas, addressed the Exalted One in these verses:—

Ever my heart is filled with sore dismay,
Ever my mind with anguish is o'ercast,
For things I looked for but which happened not,
And for the things that happened in their stead.[1]
If there be riddance of my sore dismay,
That tell me thou to whom I make appeal.

[*The Exalted One*:—]

Save by high wisdom's modes, by ways austere,[2]
Save by restraint of powers and faculties,[3]
Save by renouncing, by forsaking all,
No safety can I see for living things.

And the deva vanished there and then

§ 8. *Kakudha.*

Thus have I heard —The Exalted One was once staying at Sāketa,[4] in the Añjana Grove, in the Deer Preserve And

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[1] The Commentator's legend to these distressful lines is this Subrahmā was enjoying his deva-life in the lowest heaven, under the Parichattaka tree of that Paradise, surrounded by the deva-nymphs, who, climbing the tree, pelt him with blossoms and sing to him The force of their karma suddenly expiring, they decease, vanishing, and are reborn in purgatory. The deva, not feeling or hearing 'what he looked for,' rouses himself, and with his *dibba-cakkhu* (deva's vision) discerns their fate Bewailing the tragedy, he comes to the great Teacher

[2] *Tapasā* This is not a characteristic term of the Buddha's doctrine We might render it 'by ardour (*tapati*, to burn) in high wisdom's seven modes.' B., however, takes the compound as a *dvandva* (nouns co-ordinate): *bojjhanga-bhāvanañ ca tapo-guṇañ ca*—and interprets *tapo* by the 13 Dhutangas, or more ascetic course optional for bhikkhus (see *Pss. of the Brethren*, 844-56)

[3] See above, II, 1, § 6, *n.* 3.

[4] See Rhys Davids, *Buddhist India*, 40; *Pss of the Brethren*, p 43, *n.* 1 This deva's legend is that he was a son of the body-servant of Mog-

when the night was far spent, and after the same fashion, came Kakudha, son of the devas, and spoke thus to the Exalted One —

'Art thou pleased, recluse ?'

'What, friend, have I received [that I should be pleased] ?'

'Art thou sad, recluse ?'

'What is worn out, friend ?'

'Wherefore, recluse, thou art neither pleased nor sad ?'

'That is so, friend.'

[*Kakudha* —]

How now, O Brother! thou art not depressed,
And yet no pleasure doth arise in thee ?
How now! art thou, seated so lonely there,
Not overwhelmed in spirit by regret?[1] *

[*The Exalted One* —]

Yea, I, O fairy,[2] am no wise depressed,
And yet no pleasure doth arise in me,
Nor yet, though I am seated lonely here,
Am I o'erwhelmed in spirit by regret

[*Kakudha* —]

How comes it, Brother, thou art not depressed,
Yet that no pleasure doth arise in thee ?
How is't that thou, seated so lonely there,
Art not o'erwhelmed in spirit by regret ?

[*The Exalted One* —]

Pleasure may come to one who's sad at heart,
Sadness may follow where the heart is pleased
Whoso hath left the world —know this, O friend! —
Neither feels pleasure, nor is sad at heart.

---

gallāna the Great. Attached as a child to the Thera's following, he died in Jhāna-trance, and was reborn in Brahmā heaven

[1]* *Aratī nābhikīrati* Cf *Pss of the Brethren*, p 267, n 1.

[2] *Yakkha* See below, Chapter X

[*Kakudha* :—]

Long time it is, i' faith, since I beheld,
As now I see, a saint freed utterly!
This Brother who is neither pleased nor sad
Hath safely crossed where all the world sticks fast.[1]

§ 9. *Uttara*.

At Rājagaha, after the same fashion, Uttara, son of the devas, spoke these verses before the Exalted One —

Life to its doom is led Our years are few.
For us led to decay no shelters stand
Whoso doth contemplate this fear of death,
Let him so act that merit brings him bliss.

[*The Exalted One* —]

Life to its doom is led Our years are few
For us led to decay no shelters stand
Whoso doth contemplate this fear of death,
Let him reject the bait of all the worlds,
Let him aspire after the final Peace.[2]

§ 10. *Anāthapiṇḍika*[3]

. Anāthapiṇḍika also, son of the devas, spoke these verses before the Exalted One —

This is the kindly Jeta Grove, resort
Of the august fraternity of seers.
Here sojourneth the Sovereign of the Norm,
And hence ariseth rapture in my breast.

[1] See above, I, 1, § 1.

[2] See above, I, 1, § 3.

[3] See above, I, 5, § 8. The prose episode, with the verses, occurs also in *M.* iii, 262, where it is told, that the last saint on earth seen by Anāthapiṇḍika on his deathbed was Sāriputta, who came to confirm him in 'right views.' The text, in making the usual condensation at the start, omits to state the place revisited.

Good-will and learning, mind by method trained,
The highest conduct on good morals based:—
This maketh mortals pure, not rank nor wealth.
Hence, his own good discerning, let the wise
Throughly examine how to train the mind
Thus and therein shall he find purity
Even as Sāriputta was supreme
In insight, morals, and self-mastery,
So may the Brother who hath won the goal
Rank even with the highest of them all

Thus spake Anāthapiṇḍika, son of the gods. And when he had so said, he saluted the Exalted One, keeping him on his right hand as he went, and vanished there and then Then when the night was past, the Exalted One addressed the Brethren, and told them how a certain son of the devas had visited him in Jeta's Grove, and repeated to them his verses.

Then said the venerable Ānanda to the Exalted One 'That son of the devas, lord, will have been Anāthapindika! Anāthapiṇḍika, lord, was greatly devoted to the venerable Sāriputta'

'T is well, 't is well, Ānanda, so far as anything can be ascertained by inference,[1] thou hast ascertained it The son of the devas, Ānanda, was Anāthapindika

3. THE 'DIVERS SECTARIES' SUTTAS

§ 1. *Siva.*

Thus have I heard —The Exalted One was once staying near Sāvatthī, at the Jeta Grove, in Anāthapiṇḍika's Park And there, when night was far spent, after the same fashion, came Siva, son of the devas, and[2] spoke these verses before the Exalted One —

[1] An interesting early instance of *takka* (logic), used in this sense. B gives the later term for inference *anumāna* 'deeming according to,' or 'following on.' 'He said, "a certain deva," to bring out Ānanda's power of inferential thinking (*anumāna-buddhiyā*).'

[2] B. finds nothing of interest in this name, any more than he found in that of Venhu (I, 2, § 2). Even he apparently lived too early to

See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life
Will make the better man and not the worse

See that with good men only ye consort,
With good men do ye practise intercourse
Knowledge of how the good do shape their life
Bestoweth wisdom as naught else can do

(*The verse is repeated with variants in each last line* —)
Doth dry our tears in midst of those that weep

. . . .

Makes us of bright renown amongst our kin

. . .

Doth make us find rebirth in happier worlds.

.

Makes men persist in bliss perpetual

Then the Exalted One made rejoinder to Siva's verses:—

See that with good men only ye consort,
With good men do ye practise intercourse
Knowledge of how the good do shape their life
From all and every ill may set us free.

§ 2. *Khema*

. . . Khema also, son of the devas, after the same fashion, spoke these verses before the Exalted One:—

Th' unwise and indiscreet,[1] with self as foe
To self, live in the practice of ill deeds,
That bear fruit bitter as black hellebore

---

witness the rise and florescence of those devas into powerful deities. The word *siva* in the Canon means simply 'luck' and 'lucky.' The verses ascribed to him are, in I, 4, § 1, distributed among six devas.

[1] These 9 lines = *Dhp.* 66-68, the *Comy.* on which defines *bālā* (here 'unwise') as they that know neither their own good nor that of others.

Not that's a deed well done, that in its train
Brings burning,[1] the result whereof is reaped
By doer weeping with a tearful face
But that's a deed well done, that in its train
No burning brings, result whereof is reaped
By doer with cheerful mind and thrilling zest

Let him afore[2] * that thing elect to do,
Which he well knoweth is for his own good
Thinking no 'carter's thoughts,' let him that's firm
In doctrine make a resolute advance
As carter who hath left the smooth high road
And turned to byways rough, his axle broke,
Broods deep and long,** so he who did forsake
Right things and follow after what is wrong,
Wretched and with a death's head countenance,
Broods deep and long, his axle also broke.

§ 3. *Serī.*

. . . Serī also, son of the devas, addressed the Exalted One by verses[3]:—

'Tis food both gods and men chiefly desire
Who may that creature be, demon or sprite,
Who, unlike them, hankers not after food ?

---

[1] *I.e.* remorse Indians liken it to burning, as we, to biting (remorse)

[2] B. resumes his Commentary *here*, as if aware that the preceding verses had been discussed in another *Comy* (? of his own See above, p. 30, *n.* 3) These lines are quoted in *Milinda*, i, 102 *f* I differ from Rhys Davids's translation of them only in omitting the simile within a simile, viz of the gamester Since *akkha* can mean 'axle' no less than 'die,' the 'gamester' seems redundant

* *Patikacca* ** *Avajhāyati*

[3] See I, 5, § 3 B tells of Serī that he was king of two kingdoms, Sindhu and Sodhika, his city being Roruva (in *Jāt* iii. 470, the capital of Sovīra), and that he had built gift-halls at each of its four gates, and there had made daily doles of 100,000 [coins], and a similar sum at the central judgment-hall I have not met with him elsewhere.

[*The Exalted One.*—]

The food that's given in faith, with heart made pure,
That finds him out, in this world and the next.
Hence should he avarice suppress, and make
Off'rings of charity, mast'ring the taint.
Sure planted in some other future life
Rewards of virtue on all beings wait.

''Tis wonderful, lord, 'tis marvellous how well said that is by the Exalted One!' *And Serī repeated the lines, and continued* —

'In former times, lord, I was a rāja named Serī, a giver by habit*, a generous benefactor,[1] a commender of giving. In the four gates [of my capital] there was given, through me, charity to all who asked for it brahmins and recluses, paupers and cripples, wayfarers and beggars.

'Now when I used to come to my ladies' bower, they would say: "His majesty has made an offering, but we have made none Well for us if we also make offering through my lord, and win merit!" And this, lord, occurred to me. I am a giver by habit, a generous benefactor, a commender of giving, now what ought I to say to them who say "Let us make a gift?" So I gave the first, lord, of the four gates to the ladies' bower, and there the gifts of the ladies were given, my own gifts coming back to me And the nobles, my adherents came and said the same thing . and I gave them the second gate, my own gifts coming back to me And the army came and said the same thing and I gave them the third gate, my own gifts coming back to me And then the brahmins and burgesses came and said the same thing . and I gave them the fourth gate, my own gifts coming back to me And then my men came and said. "Now is there nowhere[2] anything given by his majesty!" So I told them,

* *Dāyako*

[1] B repeats the classes of charitable givers given, s.v. Dānaṃ, in Childers This is *dānapati*, the 'noble giver' who gives not less than, nor just equal to what he uses himself, but fares worse than his beneficiary

[2] *Koci=katthaci* Comy.

saying "Pass the word then that, of the revenue coming in from the outlying provinces, one half shall be sent into the palace, and one half shall be there and then given as gifts to those who ask.—brahmins, recluses, paupers and cripples, wayfarers, beggars" '

And so, lord, I never made an end of works of merit wrought for many years, of good works wrought for many years whether I was reckoning them as merit, or as reward of merit, or as a status in heaven As I said: 'T is wonderful, lord, 't is marvellous how well said were those lines by the Exalted One:—

The food that's given in faith, with heart made pure,
That finds him out, in this world and the next . .

§ 4. *Ghatīkāra*

. . . And Ghatīkāra also, son of the devas, spoke these lines before the Exalted One —

In the far heavens of Aviha there came
Reborn, seven Brethren winning Liberty
(*As above*, I, 5, § 10)

§ 5. *Jantu*

Thus have I heard:—There was once a great number of bhikkhus living among the Kosalese, on the slopes of Himâlaya, in a forest-lodge. And they were muddled in mind, puffed up, vain, noisy, loose of speech, heedless, unintelligent, without concentration, unsteady in mind, uncontrolled in faculties [1] *

Now Jantu, son of the gods, on a fifteenth-day festival, came into the presence of those bhikkhus and addressed them in verses —

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[1] * *Uddhatā, capalā, mukharā, vikiṇṇavācā* Cf *JPTS*, 1913-14 (*Puggala-Paññatti Comy*), 217, and Phussa's verses: *Theragāthā*, 958, 959, 971.

Happy the bhikkhus as they lived of yore,
Who true disciples were of GOTAMA.
Unhankering they sought their frugal alms,
Unhankering, their lodging and their couch
The impermanence of things they understood,
And hence of misery they made an end.

Now, making evil-doers of themselves,
Like headmen of the village [taking toll],*
Longing for what their neighbours' house contains,
They eat and eat until they sink to rest

The Order [as a whole] I humbly greet,
To some of those here met I homage pay [1]
Others, forlorn and leader-less are they,
As cast out bodies of the dead are they

My message is for them who heedless live.
To earnest diligent souls I say, All hail!

§ 6. *Rohitassa* [2]

. . . at Sāvatthī, after the same fashion, Rohitassa, son of the devas, spake thus to the Exalted One —'Now where, lord, does one not get born, nor grow old, nor die, nor leave one's sphere for another, nor get reborn? How is one able, lord, by walking,** to come to know the end of the world,[3] or to see it, or to get there?'

'Where, friend, one does not get born, nor grow old, nor die, nor leave one sphere for another, nor get reborn.—*that*

* *Gāmanikā*

[1] B. emphasizes the occasion seized by the deva, when he could address many.

[2] There is no accounting for the shortened form Rohita given in the summary of the Vagga and placed as title by Feer, save metrical reasons. The sutta occurs also, *verbatim*, as this, in *A* ii, 47 *f.* (iv, 45).

** *Gamanena.*

[3] The 'world' is qualified by B. as the *satta-sankhāraloko*. the conditioned (phenomenal) world of sentient creatures.

end of the world, I say, thou art not able by walking to come to know, nor to see, nor to arrive at '

'Wonderful is it, lord, and marvellous how well that is said by the Exalted One —" Where one does not get born . . that end of the world, I say, thou art not able by walking to arrive at " In past times, lord, I was Rohitassa the seer, son of Bhoja, gifted so that I could fly through the air, yea, so swift was I, that I could fly just as quickly as a master of archery,[1] well trained, expert, proficient, a past master in his art,* armed with a strong bow, could without difficulty send a light shaft far past the area covered by a palm-tree's shadow And so great, lord, was my stride that I could step from the eastern to the western sea.

'In me, lord, arose the wish I will get by walking to the end of the world And though such, lord, was my speed, and such my stride, and though I waited not to eat or drink or rest, or to give way to sleep or fatigue, or other needs of nature, though a century was then the normal term of life, though my life was of normal length, yet I spent a hundred years on that journey and died on it or ever I got to the end of the world. Wonderful therefore and marvellous is this that hath been so well spoken by the Exalted One '

' But neither do I say, friend, that by not having got to the end of the world is the end of ill to be accomplished It is in this fathom-long[2] carcase, friend, with its impressions and its ideas[3] that, I declare, lies the world, and the cause of the world, and the cessation of the world, and the course of action that leads to the cessation of the world '

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[1] A 'teacher of the bow' *Comy*

* *Katupāsano*

[2] *Vyāma* 'as far as a man may reach with both arms extended.' *Comy*.

[3] Lit. this be-*saññā*-ed be-*mano*-ed carcase (*kalebara**) The Buddha draws him away from his pre-occupation about the dimensions of the world (this Chakkavāla) and his 'seven-league-boot's' stride, and leaves him to infer that the only way to get past or out of all processes of life was to get release from the Ill that goes with life It was a great opportunity for exegesis, but B. makes no use of it.

Ne'er may world's end be won by walking there,
Nor if ye win not, are ye freed from ill.
Therefore in sooth[1] he that is rich in wisdom,
Who knows the world, he it is goes to world's end,
He who 'bove all liveth the life that's holy;
With heart serene he understands the world's end,
Nor for this world nor for another prayeth.

§ 7. *Nanda.*

. Nanda, also, son of the devas, spoke these verses before the Exalted One:—

The hours pass by. Nights drive us ever on.
. . (*As in* I, 1, § 4 *Passing by.*)

§ 8. *Nandivisāla.*

. . Nandivisāla, also, son of the devas, addressed the Exalted One by a verse.—

Lo ! the four-wheeled, the nine-doored fulsome thing.
. . . (*As in* I, 3, § 9. *The Four-wheeled*)

§ 9. *Susima.*

. . At Sāvatthī the venerable Ānanda came into the presence of the Exalted One and, saluting him, sat down at one side. So seated the Exalted One spake thus to the venerable Ānanda —' Do you also, Ānanda, approve of our Sāriputta ?'

" Nay, but who, lord, that is not childish, or corrupt, or stupid, or of perverted mind would not approve of the venerable Sāriputta ?[2]

Wise, lord, is the venerable Sāriputta ! comprehensive and manifold is his wisdom, joyous and swift is his wisdom ! sharp

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[1] Read *have* for *bhave.* The Pali metre changes here

[2] B judges that this Sutta is an opportunity for him, and expatiates on the magnanimous enthusiasm of Ānanda for his beloved comrade, on the epithets he uses in his eulogy, and on the glowing effulgence in the devas' expression of their emotions.

and fastidious is his wisdom![1] Small in his desires, lord, and contented is the venerable Sāriputta! Loving seclusion and detachment is he! Of rampant energy is the venerable Sāriputta! A preacher [insistent],[2] accepting advice,[3] a critic, a scourge of evil is the venerable Sāriputta —nay, lord, but who that is not childish, or corrupt, or stupid, or of perverted mind would not approve of the venerable Sāriputta?'

''T is even so, Ānanda, 't is even so. All that you have said I repeat and confirm . . .'

Now Susima, son of the devas, attended by a great company of sons of the gods, had come into the Exalted One's presence, while the praises of the venerable Sāriputta were being recited And he, saluting and standing at one side, spake thus to the Exalted One:—''T is even so, Exalted One! All that has been said I repeat and confirm . I too, lord, to whichsoever company of devas I go, I hear just these words on every hand: "Wise is the venerable Sāriputta! . . who that is not childish would not approve of him?"

[1] So far the eulogy agrees with that ascribed to the Buddha in *M.* iii, 25 *f.* (Anupada-Sutta, *cf* *A.* i, 45 [I, xxi, 53], *S* v, 376 *f*) B analyzes each term, here and in the other Commentaries For the content of 'wisdom' he refers to *M* iii, 62 *f* (Bahudhātuka-Sutta)· 'proficient knowledge of elements, of sense-processes, of cause and effect, and of possibles and impossibles' in the cosmic order. The second pair of adjectives are associated in *S.* v, 376 *f.* See also **hāsa-pañño*, 'joyous'—*i.e.* 'over the line of virtuous clean-minded conduct and intellectual concentration he is pursuing' 'Swift'· 'who quickly cognizes, understands' On the double meaning of **javana*, see *Compendium*, 245 *f* 'Sharp' implies swift elimination, intolerance of vicious consciousness, volcanic attainment 'at one sitting.' Here the Vedanāpariggaha-Sutta (*sic*. *M.* i, No. 74) is instanced. *Cf.* *Pss. of the Brethren*, pp. 342, 345 'Fastidious' involves the exegetical double use of *nibbedhika*. he is pierced by emotion and disgust at the world, and he pierces and shatters greed, hate, ignorance.

[2] *Vattā* is speaker, but the *Comy.* adds the implication of *odhunana*, stirring, and of undelaying exhortation *Cf. Pss of the Brethren*, v. 994.

[3] A pretty instance in giving from extra-canonical tradition is quoted of Sāriputta who, when a little novice had told him that his cloak was in unseemly disarray, stepped aside to readjust it and then saluting the child, said: 'Teacher, it is folded now.'

Then the celestial retinue of Susima, son of the devas, while the praises of the venerable Sāriputta were being uttered, through the pleasure, the gladness, the joy and rapture that they felt, waxed wondrous in divers colour-tones Even as a beautiful, illustrious beryl-stone of eight facets, well polished, when laid on an orange-coloured cloth[1]* shines and glows and blazes . and even as an ornament of fine gold excellently wrought in high relief** by a skilled goldsmith, when laid on an orange-coloured cloth, shines and glows and blazes . . and even as, when night fades into dawn, the morning-star shines and glows and blazes . and even as, in autumn, when the clouds are fled afar in the sky,[2] the sun breaking forth in high heaven, smiting all darkness in the firmament, shines and glows and blazes, even so did the celestial retinue of Susima, son of the devas . . wax wondrous in divers colour-tones

Then Susima, son of the devas, spoke this verse before the Exalted One concerning Sāriputta.—

> Wise is he ! so we reckon, one and all:
> Our Sāriputta gentle, meek and mild,
> Of few desires, self-mastered, and a seer
> Who hath the Master's praises rightly earned.

Then the Exalted One spoke this verse in response to Susima, son of the gods, concerning Sāriputta —

> Wise is he ! so we reckon one and all —
> Our Sāriputta, gentle, meek and mild,
> Of few desires, self-mastered, and a seer
> Waiting the hour for wage that he hath earned [3]

1* *Paṇḍu* The devas were believed to glow with hyper-vivid colours. indigo, yellow, red, white—on such occasions

** *Sampahaṭṭhaŋ*

2 B explains *deva* here by *ākāsa*. space

3 There is a word-play in this line and the last of the preceding stanza ā b h a t o (praise-*borne*) and b h a t i k o (*bearer*, carrier, wage-earner) The concluding line is amplified in Sāriputta's own verses (*Pss of the Brethren*, 1002, 1003), quoted by B —

> *Not fain am I to die, nor yet to live,*
> *. . I await the hour*
> *Like any hireling who hath done his task*

§ 10. *Divers Sectaries.*

Thus have I heard —The Exalted One was once staying near Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground And a great many sons of the gods who had been disciples of different alien teachers[1] —Asama and Sahali and Ninka and Ākoṭaka and Veṭambari and Mānava-Gāmiya,— when the night was far spent, shedding radiance with their effulgent beauty over the entire Bamboo Grove, came into the Exalted One's presence and saluting him, stood at one side. So standing, Asama, son of the gods, spoke this verse before the Exalted One concerning Pūrana-Kassapa·—

Here if a man do mutilate or slay,
Despoil or ruin others, Kassapa
Sees in such acts no blame, nor otherwise
Doth he find merit for the agent's self.[2]
He hath declared the basis for our faith
A master he, worthy to be revered

Then Sahali, son of the gods, spoke this verse before the Exalted One concerning Makkhali-Gosāla·—

By fasting and by austere practices
To perfect self-control hath he attained,
He hath abandoned speech and wordy strife
With any folk, abhorrent of offence
And equable, speaker of truth,
No evil such as that doth he commit.[3]

---

[1] These were believers in karma, thus, by meritorious acts they attained celestial rebirth, and by common consent came down to praise their respective teachers on earth

[2] See the statement of this teacher's theory, *Dialogues*, i, 69. On the corrupt readings of the third pada (3rd line), B only remarks: 'in outline he taught that there is no result (in the agent's sentient consciousness hereafter) of good or bad deeds' Cf below, III, 1, § 1.

[3] On the fatalism of this notable teacher whom the Buddha ranked as the most dangerous among his rivals (*e.g.* *A.* i, 33; 286) see *Dialogues* i, 71 *f.*; *Buddhism*, 1912, 83 *f.*

Then Ninka, son of the gods, spoke this verse before the Exalted One concerning the Nigaṇṭha, Nāṭa's son.—

Austerely scrupulous and subtly wise,
An almsman, by the Four-fold Watch restrained [1]
Revealer of things seen and heard by him,[2]
Now sooth in him what fault is there to find?

Then Ākoṭaka, son of the gods, spoke this verse before the Exalted One concerning different alien teachers —

The Pakudha Kātiyāna,[3] Nigaṇṭha,
Yea, and with these Makkhali, Pūraṇa also
Distinguished friars, each of a school the leader,
From saintly men these are in sooth not distant

Then Veṭambari, son of the gods, made rejoinder to Ākoṭaka, son of the gods, in a verse:—

For all his howl[4] vile is the jackal reckoned
The wretched beast ne'er is the lion's equal
Th' ascetic nude, liar, and leader of pupils
Suspecting[5] all, bears to the good no semblance.

Then Māra, the Evil One, stealing up to Veṭambari, spoke [for him][6] this verse before the Exalted One:—

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[1] *I.e.* four restrictions in the use of water, a specially Jainist austerity, to avoid injuring the *satta's*, or living souls there might be in it For these the Buddha substituted a Fourfold Watch of the four precepts against taking life, stealing, inchastity and lying *D.* iii, 48 *f.*

[2] *Cf. M* ii, 31

[3] Usually spelt Kaccāyana *Cf.* below, p 94; *Dialogues* i, 74; (with the *t* in the Thera's name, *Pss. of the Brethren*, pp 40, 215 The name scans badly, as it stands.

[4] B reads *sahāravena* The lengthened *a* of saha may be from *ā-ravati*, to howl at *G* and *h* in Singhalese are easily confused. The simile is perhaps an echo of the verse in *D* iii, 25, and is comparable to the fable of the ass in the lion's skin

[5] On *sankassara, cf Dhp Comy.* iii, 485, on ver 312 'Mischief-making' in *Pss. of the Brethren*, ver 277, is less accurate

[6] 'Took his shape, making the deva contradict himself' *Comy*

To rules austere and careful scruples given,
With this and that self-torture[1] exercised,
With things material engrossed, their hearts
Set on attaining where the devas dwell.—
Mortals themselves, they for another world
Do of a surety give the right advice to men.

But the Exalted One, discerning that this was Māra the Evil One, made rejoinder to him by a verse —

Whatever shapes living in earth or heaven,[2]
They that on high radiate shining beauty,[3]
Of all these thou, Namuci,[4] sing'st the praises,
As bait to fish, cast with a purpose deadly.

Then Māṇava-Gāmiya,[5] son of the gods, spoke this verse before the Exalted One concerning the Exalted One —

Of Rājgir's hills the chief is Vipula;
Mount White[6] is chief of peaks in Himalay;
The sun is chief of things that traverse space,
The ocean of all waters is the chief,
As is among the starry groups the moon
Of all the world and all the gods therein
A Buddha is by all esteemed supreme.

---

[1] Such as pulling out hairs (*cf. Pss of the Sisters*, p 65), going naked, eating like dogs from the ground, lying on thorns. *Comy*

[2] *Cf. Sn.* ver. 468 *f.*; 801; 224. Discussed in *JPTS*, 1884, 103

[3] '*E.g* the moon and sun, the lord of the Order (Sangharāja), the rainbow.' *Comy.*

[4] B reads *sabb'eva te te*, and Namuci (Māra) in the vocative: *te tayā* (they by thee).

[5] A former body-servant of the Buddha *Comy* Not included in the list of these given by Dhammapāla (*Pss of the Brethren*, p 350). The name means simply 'village youth.'

[6] Seta Was this the snowy Kinchenjunga so familiar to us, as it was to the founders of Buddhism?

CHAPTER III

KOSALA

1

§ 1 *Young Creatures* [1]

THUS have I heard.—The Exalted One was once staying near Sāvatthī, at the Jeta Grove, in Anāthapiṇḍika's Park Now the King, the Kosalan Pasenadi, came into the presence of the Exalted One, and after exchanging greetings with him and compliments of friendship and courtesy,[2] sat down at one side So seated he said to the Exalted One:—

'Does master Gotama also make no claim to be perfectly and supremely enlightened ?'

'If there be anyone, sire, to whom such enlightenment might rightly be attributed, it is I. I verily, sire, am perfectly and supremely enlightened'

'But, master Gotama, there are recluses and brahmins who also (like yourself) have each their order of disciples, their attendant followers, who are teachers of disciples, well-known and reputed theorizers,[3] highly esteemed by the people—I

---

[1] 'Such as mutual inquiries after health, etc By all such a pleasant even current is set flowing, as of blended hot and cold streams of water' *Comy*

[2] The word *pi* means inclusion with the other six teachers The meaning is. 'thus you too do not (*na*) claim ?' *Comy*

[3] *Titthakarā* One of the secondary meanings of *tittha* (landing place, ford) is 'unsound view.' or the teacher of it. See *JPTS*, 1913-14, p. 117, *n* 5 B. paraphrases by *laddhikarā* opinion-, or hypothesis-makers On these six teachers see *Dialogues* i, 66 *f* ; and above, II, 3, § 10 The soubriquets of the second and sixth were, says B., from birthplace and habitual garment respectively The third was leader of the (later so-called) Jains B gives the traditional account of the King's interview with them alluded to It seems to show that the idea of a Buddha's advent was 'in the air' at that time.

mean Pūraṇa-Kassapa, Makkhali of the Cowstall, the Nigaṇṭha Nāta's son, Sañjaya Belaṭṭhi's son, Kaccāyana of the Pakudhas,[1] Ajita of the Hairblanket. Now they, when I have asked this same question of them, have not laid claim to perfect and supreme enlightenment. How can this be? For (as compared with them) master Gotama is young in years, and is a novice in the life of religion.'[2]

'There are four young creatures, sire, who are not to be disregarded or despised, because they are youthful. What are the four? A noble prince, a snake, a fire, an almsman (*bhikkhu*). Yea, sire, these four young creatures are not to be disregarded or despised because they are youthful.'

Thus spake the Exalted One. And the Blessed One so saying, the Master spake again on this wise:—

A princely youth, by birth with fortune blest,
Offspring of well-born families, let none
Disdain for being youthful nor despise.
The time may come when he, as lord of men,
Comes to his heritage, and in his wrath
May with a despot's weapons seek revenge
With heavy hand. Hence from such attitude
Let everyone who guards his life refrain.

Or if a man do walk within the woods
And see a snake glide by, let him not say
Disdainful: 'Tis a young one,' and despise.
In divers shapes and with an ardent force[3]

---

[1] [illegible] *Pakudhassa gottassa.* Feer elects to call him Kakudha; but in his index he gives Kakuddha, or Pakuddha.

[2] This point is historically interesting, as illustrating the long loyal friendship of Pasenadi. In *M.* ii. 124, we see him venerating the Buddha as one eighty years of age, like himself. (On this king, whose personal name was probably Agnidatta, see *Bud. India*, 8-11. His sister, Princess Sumanā, was present, and there resolved to leave the world (as if the Sisters' Order was already started). See *Pss. of the Sisters*, p. [illegible] — a result scarcely to have been expected from the discourse.)

[3] The Comy. takes *naga* as a generic term for several species of reptiles.

Fareth the snake. Should he attacking strike,
He bites the heedless, be it man or maid,
No matter when. Hence from such attitude
Let everyone who guards his life refrain

A fire ablaze with appetite immense
And swarthy trail let none despise as young
Since it was lit, nor hold of no account
If it but win to fuel, growing great,
It may attack the heedless, man or maid,
And burn no matter when From this therefore
Let everyone who guards his life refrain

The forest burnt by fire, the swarthy-trailed,
After the lapse of many nights and days,
In shoots and seedlings* springs once more to life
But he whom almsman, strong in righteousness,
Burneth with ardent flame,[1] may look in vain
For child, or offspring 'mong his stock No wealth
His heirs may find, childless and without heirs,
Like to a palm-tree stump such men become.

Hence with these four—the serpent and the fire,
The prince of high estate, the saintly friar—
Let the wise man, his own good-will in sight,
Conduct himself as seemly is and right

When these things had been said, King Pasenadi, the Kosalan, spoke thus to the Exalted One —

'Most excellent, lord, most excellent! Just as if a man were

It is not easy to render justly the notion of *tejasa, tejasā* lit with heat, or flame. *Cf* the varied renderings of the term symbolically used in the Upanishads (*e g* in *Chāndogya* III, 1, 3), Max Muller 'glory of countenance', Deussen 'Kraft', Bothlingk 'Glanz' *cf.* *ib* vii, 11, 1, 2, *Brhad* vi, 4, 6

* *Pārohā*

[1] *Comy* *sīlatejena* As in our 'heaping coals of fire on the head' of the wrong-doer, 'such a bhikkhu is one who is incapable of retaliation, when injured, by anger or violence' – so the *Comy*, to exclude the interpretation that a *rishi's* curse is here meant

to set up that which has been thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness so that those who have eyes could see external forms—just even so, lord, has the truth been made known to me, in many a figure by the Exalted One. I, even I, lord, betake myself to the Exalted One as my refuge, to the Norm and to the Order. May the Exalted One accept me as a follower, as one who from this day forth as long as life endures has taken his refuge therein.

§ 2. *A Man*

On another occasion,[1] King Pasenadi, the Kosalan, visited the Exalted One, and asked him: 'How many kinds of inward experiences, your reverence, arising in a man arise for his bane, his suffering, his discomfort?'

'Three such experiences, sire, and which are the three? Greed, hate, dulness. These three inward experiences arising in a man arise for his bane, his suffering, his discomfort.'

As plants o' the rush-tribe,[2] their own fruit become,
Do suffer, so a man of evil heart
Through greed and hate and dulness suffers scathe,
For these none other than himself become.

§ 3. *The King*

On another occasion the king asked the Exalted One:—
'Is there, your reverence, any born thing that can live without[3] decay and death?'

[1] As all the Suttas in this Chapter are associated with conversations at the Jeta Grove (Vihāra), it is needless to repeat the preliminaries. The text merely states the name of the town.

[2] *I.e.* the bamboo and the rush, both of the order 'Juncus.' The generic Pali word is *taca-sāra*, husk-pith, *i.e.* a plant having its pith attached to the walls of its hollow stem.

[3] This descriptive formula occurs in *Dialogues* i, 175, 177, but with the term *mahāsālā* omitted.

'There is no life, sire, without decay and death. Even they who are eminent nobles, eminent brahmins, eminent burgesses, men of authority, owning great treasure, great wealth, immense hoards of gold and silver, immense aids to enjoyment, immense supplies of goods and corn, even they, being born, cannot live without decay and death. Even those almsmen, sire, who are Arahants, for whom the intoxicants have perished, who have lived The Life, have done that which was to be done, for whom the burden is laid low, who have won their own highest good,* for whom the chain of becoming is utterly destroyed, who by right insight are free[1]—even in them this composite frame is of a nature to dissolve and be laid aside'

The king's own cars,[2] gay in their gold and silver,
Wear out with age, so doth our body also
Fare to decay Norm of the good decays not·
The good, in sooth, one to another tell this [3]

§ 4 *The Dear One*

. . . The king, the Kosalan Pasenadi, spake thus to the Exalted One.—

'These were the thoughts, lord, that arose in my heart, while I was privately meditating.—For whom, now, is the self a dear friend, and for whom is the self a hateful enemy ?[4]

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* *Sadatthā*

[1] This sentence is one of the formulas of Arahantship that run all through the four Nikāyas B. has a comment on each of the beads in this 'rosary'

The 'burden' of the five aggregates (mind and body), of the *kilesa's* or ten leading passions, of purposive worldly activities, of the pleasures of sense.—all these may be viewed as burdens by the Arahant *Comy*

[2] *Dhp* 151. The sight of Pasenadi's waiting chariots richly adorned suggested the simile *Comy*

[3] B. gives three interpretations of this line I follow that of the *Dhp Comy*. (iii, 123)·—*sabbhīhi saddhiŋ . evaŋ kathenti.*

[4] I assign no metaphysical import to this dramatization of consciousness into a dual subject. *Cf* my *Buddhist Psychology* (1914) p. 28 *f* *Cf.* below 1, § 8 . 'self' and 'soul' are the same word: *attā* It

And I thought, lord, thus.—They whose conduct in deed, word, and thought is evil, for them the self is a hateful enemy. Even though they were to say "Dear to us is the self," nevertheless the self is for them a hateful enemy Why is this? Because that which an enemy would do to an enemy, even that are they themselves doing to the self Therefore for them is the self a hateful enemy.

'And they whose conduct in deed, word, and thought is virtuous, for them is the self a dear friend Even though they were to say "Hateful to us is the self," nevertheless for them the self is a dear friend Why is this? Because that which a friend would do to a friend, even that are they themselves doing to the self Therefore for them is the self a dear friend.

'Even so, sire, even so All that you have said I repeat and confirm'[1]

He who would know the self as dear and kind,
Let him not be with evil conduct yoked
Ill-won in sooth is evil-doer's weal
Laid low by 'him-who-cometh-at-the-end,'[2*]
And life among mankind abandoning,
To such what thing's his own? What takes he hence?
What dogs his steps, like shadow in pursuit?
Man's merits and the sins he here hath wrought —
That is the thing he owns, that takes he hence,
That dogs his steps, like shadow in pursuit[3]
Hence let him make good store for life elsewhere
Sure platform in some other future world,
Rewards of virtue on good beings wait[4]

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should be noticed that in the verses the emphasis is shifted from the 'self,' animistically understood, to a man's acts—his present self—and results of acts which make up his future self

[1] The Buddha repeats the King's words in the text 'They thus become a *logion* of the All-Knower' *Comy*

[2*] *Antaka*. 'ender,' a name of death or Māra *Cf Pss of the Sisters*, 59, 62 ('Destroyer'), and below, IV, 1, § 1, etc

[3] See *Dhp*. 2

[4] The last five lines recur below, II, 2, § 10, the last three, III, 3, § 2, the last two, above, 1, 4, § 2, 5, § 3.

§ 5. *Self-guarded.*

On another occasion King Pasenadi, the Kosalan, spake thus to the Exalted One:—

'These, lord, were the thoughts that arose in my heart while I was privately meditating:—"Who are they by whom the self is guarded? Who are they by whom the self is not guarded?" And I thought:—"They whose conduct in deed and word and thought is bad, by them the self is not guarded. Yea, though a squadron of elephants, or of cavalry, or of chariots, or of infantry may keep guard for them, yet is the self by them not guarded. And why is this? Because this guard is external; because it is not an inner guard, therefore is the self by them not guarded.

'"And they whose conduct in deed and word and thought is good, by them the self is guarded. Yea, though no squadron of elephants, or of cavalry, or of chariots, or of infantry keep guard for them, yet is the self guarded by them. And why is this? Because theirs is an inner guard, not an external guard; therefore is the self guarded by them."

'Even so, sire, even so, sire. All that you have said I here repeat and confirm.'

Blessèd is self-control in deed and word
And thought, yea, in all ways 't is blest.
'Guarded' we call the conscientious man*
Who in all ways doth practise self-control.

§ 6. *Few.*

On another occasion King Pasenadi, the Kosalan, spake thus to the Exalted One:—

'These, lord, were the thoughts that arose in my heart, while I was privately meditating:—"Few are those persons in this world who, when they have gained great wealth and treasure, are not carried away and become intoxicated thereby, and indulge in greed of sense-desires, and misconduct them-

* *Lajjī.*

selves among their fellowmen But very many are they who, when they are thus placed, do these things "'

'Even so, sire, even so, sire All that you say I here repeat and confirm.'

Infatuated in their worldly wealth,
Greedy and languishing in sense-desire,
Discerning not that they have gone too far,
No more than deer discern the trap prepared.—
Evil the aftermath to them must be,
And bitter[1] verily the ripened fruit

§ 7. *At the Seat of Judgment*

. . . The King, the Kosalan Pasenadi, seated at one side, spake thus to the Exalted One —

'I have been sitting, lord, in the judgment-hall,[2] and I saw how eminent nobles and brahmins and burgesses, men of authority, owning great treasure, great wealth, immense aids to enjoyment, immense supplies of goods and corn, deliberately told lies through and because of and in connection with their worldly desires And I said, lord, to myself.—" Enough of the judgment-hall for me! My valiant friend may win fame as a judge !" '[3]

'Those nobles and brahmins and burgesses, sire, of whom you speak as deliberately telling lies through and because

[1] In the text the position of 'bitter' and 'evil' are reversed

[2] *Atthakarane.* The *Comy.* reads *aṭṭa°*: daïs or platform. The Siamese ed of *Dīgha Nikāya*, in the Mahāpadāna S, also reads *aṭṭa°*.

[3] *Bhadramukha*, referred to in the *Comy* as *senāpati*. This is probably a reference to Bandhula the general taking over the duties of a judge and repealing miscarriages of justice. See *Jātaka* iv, 150. The Rev. S. Sumangala tells me that *bhadra-mukha* (handsome-faced) is a polite colloquialism like our 'my learned, or honourable, or distinguished friend.' Or the remark may be meant more generally.— 'I am sick of it Let any fine fellow show what he can do as judge! If they go such lengths to my face who am their feudal lord, what will they not do among themselves! What have I to do with such bribe-eating liars!' *Comy.*

of and in connection with their worldly desires—for them this will for many a long day become a source of bane and ill'

> Infatuated in their worldly wealth,
> Greedy and languishing in sense-desires,
> Discerning not that they have gone too far.
> Like fish who've swum into a basket-snare:[1]
> Evil the aftermath to them will be,
> And bitter verily the ripened fruit.

§ 8. *Mallikā*

When the Exalted One was once at Sāvatthī, the King, the Kosalan Pasenadi, happened to be upon the upper terrace of his palace with Mallikā, the queen And he asked her: 'Is there now anyone dearer, Mallikā, to you than the soul ?'[2]

'There is no one, sire, dearer to me than my soul. And to you, sire, is there anyone dearer than your soul ?'

'Nor to me either, Mallikā, is there any one dearer than my soul.'

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[1] Reading, of course, *khipaṃ* for *khippam*. *Cf. Anguttara*, i, 287 (III, 'Yodhājīva-vagga,' 5).

[2] The *Comy.* gives in brief the story of Queen Mallikā's humble antecedents, piety and swift promotion as told in the Kummāsapiṇḍa Jātaka (No. 415). But the Sutta itself is repeated only in the *Udāna* (V. 1). The *Comy.* pictures the King as seeking a confession of love for himself from the woman he had so benefited, and a confirmation of mutual trust, the Queen, on the other hand, as very wise and pious, going to the roots of the matter (*sa-rasen'eva kathetabbo*). No exegesis, however, is given on the import of the *attā* (soul or self) that is so supremely dear. For mothers, for all devoted lovers and friends, Mallikā would know that, as meaning one's own life or living self, what she said was untrue. If the Ātman, or immanent God be meant, it was true only of the pious non-Buddhist Indian. In rendering it 'soul,' I have had in mind rather that meaning of ideal self, 'honour,' 'character,' which seems latent both in the Christian text 'What shall a man give in exchange for his soul?' and in the inscription to the famous war-cartoon of *Punch* (1914): King Albert to Emperor William II —'Not my soul!'—than anything of definite animistic or Ātmanistic doctrine.

Then the king went down from the terrace and sought the Exalted One and told him of this talk

And the Exalted One understanding the matter uttered in that hour this verse —

> The whole wide world we traverse with our thought,
> And nothing find to man more dear than soul.
> Since aye so dear the soul to others is,
> Let the soul-lover harm no other man.

§ 9 *Sacrifice*

Now at that time a great sacrifice was arranged to be held for the king, the Kosalan Pasenadi. Five hundred bulls, five hundred bullocks and as many heifers, goats, and rams, were led to the pillar to be sacrificed And they that were slaves and menials and craftsmen, hectored about by blows and by fear, made the preparations with tearful faces weeping

Now a number of almsmen having risen early and dressed and taken bowl and robe, entered Sāvatthī for alms And after their return they sought the presence of the Exalted One and told him of the preparations for the sacrifice

Then the Exalted One, understanding the matter, uttered in that hour these verses —

> The sacrifices called 'the Horse,' the Man,
> The Peg-thrown Site, the Drink of Victory,
> The Bolts Withdrawn,[1] and all the mighty fuss·—

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[1] The *Comy.* here tells the story of the Pasenadi's dream as given in the Lohakumbhi Jātaka, where the mythical King Brahmadatta is made to dream a similar dream. See also *Dhammapada Comy* on verse 60. In the *Saŋyutta Comy.* the fevered sleep of the dreamer is explained by his cherishing an illicit passion and plotting harm to the woman's husband When the dream is explained by the Buddha, the King is described as hastily breaking off the preparations for the sacrifice The ritual terms of the text are discussed at some length Contrary to our modern theories, they are declared to have been in primitive times, peaceful rites, but to have been changed, in the days of Okkāka the Sākyan, into bloody sacrifices On the 'Drink of Victory' see *Questions of King Milinda*, ii, 16, *n.* 3 The 'Peg-thrown

These are not rites that bring a rich result.
Where divers goats and sheep and kine are slain,
Never to such a rite as that repair
The noble seers who walk the perfect way.
But rites where is no bustle nor no fuss,
Are offerings meet, bequests perpetual,[1]
Where never goats and sheep and kine are slain
To such a sacrifice as this repair
The noble seers who walk the perfect way.
These are the rites entailing great results.
These to the celebrant are blest, not cursed.
Th' oblation runneth o'er; the gods are pleased.

§ 10. *Bonds*

Now at that time the king, the Kosalan Pasenadi, had had many of the people seized and bound with ropes, with chains, and in other ways taken prisoners. And almsmen returning from their alms-round in Sāvatthī, reported this to the Exalted One.

And he, understanding the matter, uttered in that hour these verses:—

Not such a mighty bond—the wise have told—
Is forged of iron, wrought of wood or hemp,
As binds all those who live infatuate
With love of pelf*.—of precious stones and rings—[2]
Whose thoughts are bent on children and on wives.[3]

Site' (*sammāpāsaŋ*) is explained as the binding or building of an altar where a *sammā* (wooden pin or peg) falls when thrown. The 'Bolts withdrawn' are said to have referred to a festivity of mutual trust and unlocked doors, but since those days to mean merely sacrificial paraphernalia.

[1] *Anukūlaŋ sadā*: 'perpetual meals, etc, established by persons in the past, given regularly.' *Comy.*

* *Sāratta-rattā.*

[2] *Cf. Theragāthā*, ver. 187.

[3] *Cf.* Sutta-Nipāta, ver, 38, and the translation in Jātaka, No. 201. Dr. Rouse is more fettered by his double rhymes. Here, *sans* rhyme, I have been able to be more literally accurate.

Even this mighty bond—the wise have said—
Down-dragging, subtle, and yet hard to loose,
They who renounce the world sever in twain,
Their hearts averted from all sensuous joys [1]

2

§ 1 *He of the Matted Hair*

The Exalted One was once staying at Sāvatthī, in the Eastern Park, at the Terraced House of Migāra's mother [2] Now on that occasion the Exalted One at eventide had arisen from his meditations and was seated in the loggia outside the eastern door [3] And the king, the Kosalan Pasenadi, came to visit the Exalted One, and having saluted him, took a seat at one side

Now just then there passed by, not far from the Exalted One, seven ascetics of those who wore the hair matted, seven of the Niganthas, seven naked ascetics, seven of the Single Vestment class,[4] and seven Wanderers, all with hairy bodies and long nails, carrying friars' kit [5] Then the king, rising

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[1] Tradition assigns this royal raid to the sudden disappearance of the King's turban-diadem So our *Comy.* and the Mahāsāra Jātaka Introduction (No 381) The verses, however, belong to the Bandhanāgāra Jātaka (No 201), with which *Dhammapada Comy* on ver. 345, 346 agrees

[2] *I e.* Visākhā, the great lay-patroness of the young Order B gives her story briefly The Sutta, but with a different stanza, occurs *Udāna*, vi, 2. The Buddha's prose remarks are developed in a sermon: *A.* ii, 89 *f*

[3] The *Comy* directs that we read *pāsādadvāra-koṭṭhakassa bahi*, and that one of the gates in the wall that surrounded the Vihāra is not meant. Shaded at this east door from the westering sun, the Master was surveying the eastern landscape; and from where he sat the ascetics 'passing along the road near by towards the town' could be seen

[4] It is said that the Niganthas, or Jains, wore only loin-cloths, the Eka-sātakas (One-robers) wearing a longer waist-cloth reaching to the knee or lower.

[5] *I e* firesticks, a waterpot, needles, and, of course, the alms-bowl. See *Dialogues* i 125

from his seat, and draping his robe over one shoulder, knelt down on his right knee, and holding forth clasped hands, thrice called out his name to those ascetics: 'I am the king, your reverences, the Kosalan Pasenadi '[1] And when they were gone by, he came back to the Exalted One, and saluting him, sat down as before So seated, he asked the Exalted One:—

'Are those persons, lord, either among this world's Arahants, or among those who are in the Path of Arahantship ?'

'Hard is it, sire, for you who are a layman, holding worldly possessions, dwelling amidst the encumbrances of children, accustomed to Benares sandalwood, arrayed in garlands and perfumed unguents, using gold and silver, to know whether those are Arahants, or are in the Path of Arahantship.

'It is by life in common with a person, sire, that we learn his moral character; and then only after a long interval if we pay good heed and are not heedless, if we have insight and are not unintelligent It is by converse with another, sire, that we learn whether he is pure-minded ; and then only after a long interval if we pay good heed and are not heedless, if we have insight and are not unintelligent. It is in time of trouble, sire, that we learn to know a man's fortitude and then only after a long interval, if we pay good heed and are not heedless, if we have insight and are not unintelligent. It is by intercourse, sire, that we learn to know a man's wisdom, and then only after a long interval, if we pay good heed and are not heedless, if we have insight and are not unintelligent.'

'It is wonderful, lord, it is marvellous how excellently the Exalted One has spoken as to a layman's difficulties in learning to know anyone well and truly There are men of mine, lord, who are spies, informants, and when they have investigated a district they come to me First they give in

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[1] 'Why did the king, seated near the greatest man in all the world, do so? To conciliate them, . . in case he should ever leave the worldly life . also to learn the Exalted One's sentiments.' *Comy.* One of the Anthology Theras, Brahmadatta, is said to have been 'a son of the king of Kosala.' See *Pss. of the Brethren*. p 223

their reports, and thereafter I form conclusions. They meanwhile, when they have cleansed themselves of dust and dirt, are well bathed and anointed, trimmed as to hair and beard, and arrayed in white garments, will be waited upon and provided and surrounded with every kind of enjoyment'

Thereupon the Exalted One, understanding the matter, uttered these verses:—

Not by his outward guise is man well known
In fleeting glance let none place confidence.
In garb of decent well-conducted folk
The unrestrained live in the world at large.
As a clay earring made to counterfeit,
Or bronze half penny coated o'er with gold,
Some fare at large hidden beneath disguise,
Without, comely and fair, within, impure [1]

§ 2. *The five Rājas* [2]

On one occasion when the Exalted One was at Sāvatthī, five rājas, the Pasenadi being the chief among them, were indulging in various forms of amusement, provided for and surrounding them, and they fell to discussing among themselves: 'Which of the pleasures of sense is the highest?'[3]

Then some said: 'things seen,' and some 'things heard,' some said 'odours,' some 'tastes,' and some 'things felt'

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[1] The story in *Udāna* VI, 2, is made to give point to a quite different stanza. In both versions the readings of 'thieves' give either *carā* or *corā*, but in *Majjhima* i, 129, 186, Trenckner gives only *corā*. That the (well-organized) trade of the *corā* should be employed as part of the King's 'secret service' is quite intelligible. *Ocarakā* is discussed in *Vinaya* iii, 52 (Sutta-vibhanga, Pārājika II)

[2] *Rāja* is not necessarily a king in our sense of the word, e g the Sākya nobles were all of them alluded to as rājas. (*Cf Buddhist India*, p. 12). Pasenadi may have been, as mahārāja, overlord, or feudal chief to the nobles in this Sutta.

[3] The phrase: 'pleasures of sense' is in Pali *kāmānaŋ*. *Kāmas* are not exactly objects of sense, but (1) the *feeling* connected with them in (2) one *desiring* them. See this ambiguity discussed in *Compendium*, 81, *n.* 2. *Cf.* above, I, 4, § 4.

And when* those rājas were unable to convince each other, the Pasenadi said: 'Let us go, dear sirs, and visit the Exalted One, and refer the matter of our inquiry to him. And let us accept his decision, whatever that may be.'

And the rājas assented, saying: 'So be it, dear sir.' So they repaired to the Exalted One and, saluting him, took seats at one side. Then the Pasenadi told him of their discussion, and asked him: 'Which of the pleasures of sense is the highest?'

'The highest sensuous pleasure, sire, is in my judgment the limit-point in anyone's enjoyment. Objects of sight are enjoyable for some, for others they are not so And when anyone is so gratified and so satisfied to all intents and purposes by any given objects of sight, that he does not wish for any other, any better thing to see than just those objects, then those objects are for him supreme, those objects are for him superlative. The same, in my judgment, holds true, for the other four kinds of sense-objects.'[1]

Now on that occasion a lay-adherent named Candanangalika[2] was seated among the company. And he, rising from his seat and draping his robe over one shoulder, stretched forth his clasped hands toward the Exalted One saying: 'An idea is revealed to me, Exalted One! An idea is revealed to me, Blessed One!'

'Let it be revealed, Candanangalika!' said the Exalted One.

Then Candanangalika, before the Exalted One, uttered praise in suitable verse:—

> Like the red lotus, sweet-scented, full-blown,
> At dawn of day, unspent its perfume's treasure,
> Behold him! th' Angīrasa shedding radiance
> As shines the sun filling all heaven with glory.

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* *Yato.*

[1] This is a good instance of the Vibhajjavāda method associated with Buddhism, of breaking up superficial generalizations by analysing the particularity, or personal equation, in one or both terms B. has some interesting comments.

[2] I have not met with him elsewhere in the canon Pron Chandanangalīka: little plough of the moon.

Thereupon the five rājas wrapped their robes around Candanangalika. But Candanangalika wrapped those five robes around the Exalted One

§ 3. *Heavy meal*

When the Exalted One was once at Sāvatthī, the king, the Kosalan Pasenadi, dined off a large quantity of curried rice. Thereupon, replete and puffing, he came to see the Exalted One, saluted him, and took his seat at one side.

Then the Exalted One, discerning the king's state of repletion and sterterous breathing, uttered in that hour this verse:—

> To sons of men who ever mindful live,
> Measure observing in the food they take,
> All minishèd becomes the power of sense.
> Softly old age steals on, their days prolonged.

Now just then prince Sudassana was standing behind the king And the king bade him, saying · 'Come you, dear Sudassana, learn this verse from the Exalted One, and recite it to me when you bring me my dinner, and I will arrange that a hundred pence[1] be instituted as a daily dole for you in perpetuity.'

'So be it, your majesty,' responded Sudassana, and he forthwith carried out the king's bidding.

Thereupon the king made it a rule to eat no more than one *nālika* And on a later occasion it came to pass that the king, his body in good condition, stroked his healthy limbs and fervently exclaimed: 'Ah! surely for my salvation[2*] both in this life and hereafter hath the Exalted One shown compassion unto me!'[3]

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[1] *Kahāpaṇa.* On this coin see *Bud. India,* 100 *f.* It is the monetary unit in Pali literature Fractional coins are also mentioned

[2*] *Attha,* a word of many meanings: matter, meaning, advantage, good, higher, or lower, etc.

[3] A fuller version than is here given in text, or in the *Comy.*, occurs in *Dhammapada Comy.* iii, 264 *f.*, on verse 204 (*cf. M* i, 508), and the verse on gross feeding in *Theragāthā*, 17, 101, is introduced. Sudassana is called the king's *bhagineyya* (nephew), and the reduction in diet is

§§ 4, 5. *Two sayings about war.*

Now the king of Magadha, Ajātasattu, son of the Accomplished Princess,[1*] mustering an army of cavalry and infantry[2] advanced into Kāsi against the king, the Kosalan Pasenadi[3] And the Pasenadi, hearing of the expedition, mustered a similar army and went to meet him. So they two fought one with another, and Ajātasattu defeated the Pasenadi, who retreated to his own capital, Sāvatthī.

And almsmen returning from their alms-round in Sāvatthī, came and told the Exalted one of the battle and the retreat.

'Almsmen, the king of Magadha, Ajātasattu, son of the Accomplished Princess, is a friend to, an intimate of, mixed up with, whatever is evil.[4] The king, the Kosalan Pasenadi, is a friend to, an intimate of, mixed up with, whatever is good. But for the present the Pasenadi will pass this night[5] in misery, a defeated man.

> Conquest engenders hate, the conquered lives
> In misery. But whoso is at peace

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given as ⅛, viz from a *dona* to a *nālika*, the prescribed bhikkhu rations (*Cf* Rhys Davids, *Ancient Coins*, etc.). Other factors contributing to the King's complacency are said to have been the treaty with Ajātasattu, and the recovery of his turban-jewel (III, 1, § 10)

[1*] *Vedehiputta*. *Vedehi* means, more obviously, 'of Videha.' Buddhaghosa resolves it also into *veda-iha, vedena ihati*, or intellectual effort. Here, he says, 'there can be no question of Videha, the second meaning is right.' Ajātasattu's mother was a sister of the King of Kosala (see *Thusa and Tacchasūkara Jātakas, Comy* iii, 121, iv, 342), not a Videhan. Elsewhere the alternative meaning is allowed, namely in *Comy.* on *Dīgha* i, 47, on *Majjhima* 1, 125 (Kakacūpama S.) and on *Saŋyutta* ii, 215 (Kassapa-Saŋyutta 10). Buddhaghosa's etymology is here, as often, not very plausible. But, assuming the Kosalan connection is historical, can we more plausibly derive Vedehi?

[2] Lit an army of 4 parts.—enumerated in § 5

[3] Why? asks B, and explains, much in the terms employed by Rh. Davids' *Bud. India*, p. 3.

[4] He was, *inter alia*, a parricide, and a supporter of Devadatta, the great schismatic.

[5] Reading *ajj' eva* for *ajja tañ ca* The *Commentary* passes it over.

And passionless, happily doth he live,
Conquest hath he abandoned and defeat

Now these two kings met again in battle, as is told in what is aforesaid [1] But in that battle the Kosalan Pasenadi defeated Ajātasattu, son of the Accomplished Princess, and captured him alive * Then the Pasenadi thought: 'Although this king injures me who was not injuring him, yet is he my nephew. What if I were now to confiscate his entire army—elephants, horses, chariots and infantry—and leave him only his life?' And he did so

And almsmen returning from their alms-tour in Sāvatthī, brought word of this to the Exalted One Thereupon the Exalted One, understanding the matter in that hour, uttered these verses:—

A man may spoil[2] another, just so far
As it may serve his ends, but when he's spoiled
By others he, despoiled, spoils yet again
So long as evil's fruit is not matured,
The fool doth fancy 'now's the hour, the chance!'
But when the deed bears fruit, he fareth ill
The slayer gets a slayer in his turn;
The conqueror gets one who conquers him,
Th' abuser wins abuse, th' annoyer, fret.
Thus by the evolution of the deed,[3]
A man who spoils is spoilèd in his turn

§ 6. *The Daughter.*

When the Exalted One was once at Sāvatthī, and the king, the Kosalan Pasenadi, had come to visit him one of the

[1] The fourth campaign between these two *Comy*

* *Jīvagāhaṃ*

[2] This may be read *vilumpate 'va* or *vilumpat(i) eva* Either way the meaning is clear:—it may seem expedient *prima facie* to exact a great war indemnity from the fallen foe, but the latter will not rest till he can exact it in return Hence it only breeds more war.

[3] *Kamma-vivaṭṭena.*

king's men arrived and, approaching the king, announced to his private ear that Queen Mallikā had given birth to a daughter And the king was not pleased.

Thereupon the Exalted One, discerning the matter, uttered on that occasion these verses:—

A woman child, O lord of men, may prove
Even a better[1] offspring than a male
For she may grow up wise and virtuous,
Her husband's mother rev'rencing, true wife.
The boy that she may bear may do great deeds,
And rule great realms, yea, such a son
Of noble wife becomes his country's guide.

§§ 7, 8. *Diligence.*

On another visit the Exalted One was visited by the king, the Kosalan Pasenadi . who said.—'Is there now, lord, any one quality by which we may acquire and keep both kinds of welfare, welfare in this life and in life to come ?'[2]

'Yes, sire, there is such a quality '

'But what quality, lord, is that ?'

'Diligence,[3] sire, is the one quality by which you can acquire and keep welfare both in this life and in life to come. As the elephant, of such creatures as can walk, combines all pedal characters in its foot, and as the elephant's foot[4] in

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[1] Reading *seyyā*, with the *Comy* , which, again, paraphrases *posā* by *posehi*. It reads *subhaviyā* for *subhariyā*

[2] We should say 'temporal and eternal welfare.' The Buddhist never gave future life the monopoly of eternity.

[3] *Appamāda* is a negative term, meaning not-delay, not-dalliance, non-infatuation, from the root, *or* roots, *mad*, *mand*, 'to be exhilarated ' (See Whitney, *Sanskrit Roots*, 118.) From this source we get both the terms for such a state and those for its results and by-products —intoxication, obsession, insanity, want of concentration and earnestness, etc *Cf* below, VI, 2, § 5 B. qualifies the term by the (unusual) word *kārāpaka*- diligence in making [others] do their work.

[4] A favourite simile, applied also to insight *Saṃy.* V, 231, and to the Four Truths among doctrines, *Majjhima*, i, 184.

point of size is the chief among all kinds of feet, even so, sire, this one quality acquires and keeps welfare both in this life and in life to come.'

Whoso to length of days aspires, to health,
To beauty, or to heaven, or to the joys
Of the highborn, if he in virtuous deeds
Show diligence, he wins the wise men's praise.
He that is wise and diligent doth win
Twofold advantage. wins that which is good
In this life and wins good in life to come
The strong in mind doth win the name of Wise,
Because he grasps wherein his vantage lies [1]

§ 8 *Diligence* (2)

Again, on another visit at Sāvatthī, the King, the Kosalan Pasenadi, spoke these words to the Exalted One.—

'These, lord, were the thoughts that arose in my heart while I was privately meditating:—Well is the Norm proclaimed by the Exalted One, and it is to him that is a friend to, an intimate of, an associate with, that which is righteous,[2] that he has proclaimed it, not to him that is a friend, an intimate, an associate of that which is wicked.'

'That is so, sire, that is so. Well hath the Norm been proclaimed by me, and it is to him that is a friend, an intimate, an associate of that which is righteous, that I have proclaimed

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[1] The verses recur in *Anguttara*, iii, 48. The last gāthā illustrates, in *Sumaṅgala Vilāsinī* (i, 32) one meaning of *abhisamaya* (grasp) as *paṭilābha* (acquiring).

[2] See above, § 4 I have chosen 'righteous' as the more usual antithesis in English religious terms to 'wicked'—the less ambiguous *pāpa*. But the Pali here—*kalyāna*—implies beauty, physical and moral, and hence approximates to our 'lovely,' as used in our Jacobean Bible for [ὅσα] προσφιλῆ (Phil. iv, 8) The more classical καλοκἀγαθος—beautiful, good—is its equivalent. 'The Dhamma,' wrote B., 'was well proclaimed to all, but fulfils its object only in the hearers specified. like medicine in those who take it.' *Cf* § 4, p 109 with *Dial* i, 67 *f*; 94 *f*

it, not to him that is a friend, an intimate, an associate of that which is wicked.'

'As to that, sire, I was once staying with the Sākyans in one of their townships[1] And Ānanda, the bhikkhu, came to me, saluted, and took his seat at one side, and said to me "About the half, lord, of this life in religion consists in righteous friendship, righteous intimacy, righteous association "[2]

'To Ānanda saying this, sire, I replied ' Not so, Ānanda ! verily not so, Ānanda! Verily the whole of this life in religion consists in righteous friendship, righteous intimacy, righteous association From a bhikkhu, Ānanda, who is a friend to righteousness, we expect that he will develop* and expand the Ariyan eightfold path of one who is a friend, an intimate, an associate of that which is righteous.

'And how, Ānanda, does a bhikkhu who is a friend, an intimate, an associate of that which is righteous, expand the Ariyan eightfold path? He is taught, Ānanda, to develop right views based on detachment,** based on passionlessness, based on cessation, involving maturity of surrender[3], to develop in the same way, right plans, right speech, action and livelihood, right effort, right mindfulness, and right concentration It is thus, Ānanda, that a bhikkhu who is a friend, an intimate,

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[1] *Nigame.* It is not quite clear what distinguished the *nigama* from the *gāma*, rural unit, and the *nagara*, walled town. It sometimes from the context, appears to have been a suburb

[2] According to the Commentary, Ānanda is supposed to have put this proposition as a question to test his own knowledge His view put forward is that the recluse's régime yielded a result, a life, which had two parts good friends and the shaping of individual character (*paccatta-purisakāra*) But just as no line can be drawn, in a child's character, etc , between that which it derives from either parent, so with life lived according to the Eightfold Path. The total result, as with all vital evolution, is no sum, but a product B 's note deserves investigation, it gives the salient ' marks ' of each of the eight factors.

* *Bhāveti.* ** *Viveko.*

[3] Surrender, writes B , is twofold. the ejection of all lower passions (*kilesas*) and the forward leap, or *élan*, to Nibbāna. See * *vossagga-pariṇāmi.*

an associate of that which is righteous, develops and expands the Ariyan eightfold path And it is in just this way, Ānanda, that thou must understand how the whole of this life in religion is concerned with friendship, intimacy, association with whatsoever is lovely and righteous.

'Verily, Ānanda, it is because* I am a friend of what is lovely and righteous that beings liable to rebirth are delivered from rebirth, that beings liable to grow old are delivered from old age, that beings liable to sickness are delivered from sickness, that beings liable to death are delivered from death, that beings liable to grief and mourning, sorrow and suffering, and despair, are released from grief and mourning, sorrow and suffering, and despair.

It is in just this way, Ānanda, that thou must understand how the whole of this life in religion is concerned with friendship, intimacy, association with whatsoever is lovely and righteous.[1]

'Wherefore it behoves you too, sire, to train yourself thus "I will become a friend, an intimate, an associate of that which is righteous." To become this, you must take into your life diligence in good things.

'If you, sire, lead a diligent life, your court ladies will say "The diligent king lives in habitual diligence. Come, then, let us live likewise!" And your court nobles, and your subjects in town and country will say the same And you, sire, living thus in habitual diligence, yourself will be guarded and preserved, the house of your women will be guarded and preserved, and your treasury and your storehouses also.'

> As one who doth aspire to win good things,
> A noble store in never-failing flow,
> Wise men do praise his diligence in deeds
> Of merit He that's wise and diligent
> Twofold advantage wins .—that which is good
> In this life, and the good in life to come

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* *Āgamma*

[1] This interpolated Sutta on Ānanda's proposition is given detached in *S.* v, 2 It is scarcely in place here.

The strong in mind doth win the name of Wise
Because he grasps wherein his vantage lies

§ 9 *Childless* (1)

. . At Sāvatthī, the king, the Kosalan Pasenadi, once visited the Exalted One, at noonday .[1]* And the Exalted One said to him 'How now, sire, whence come you at this hour of the day ?'

See here, lord at Sāvatthī there has just died a burgess who was a wealthy man He died intestate, and I come from seeing that his moneyed property was conveyed to my palace —eight millions in gold, lord, to say nothing of the silver. And yet that burgess's food consisted of sour husk-gruel left over from the day before.[2]** And his clothing—hempen garments in three lengths [3] And his carriage—he drove about in a rotten little chariot rigged up with a leaf-awning !'

'Even so, sire, even so A mean man*† who has acquired a great fortune cheers and pleases (therewith) neither himself nor his parents, nor his wife and children, nor his slaves, craftsmen and servants, nor his friends and colleagues; nor does he institute for recluses and brahmins any offering stimulating spiritual growth, productive of future bliss, fruitful in happiness, conducive to celestial attainment Those riches of his, not being rightly utilized, are either confiscated by kings or by robbers,[4] or are burnt by fire, or carried away by flood, or are appropriated by heirs for whom he hath no affection That being so, sire, riches that are not rightly utilized run to waste, not to enjoyment

'It is like a lake, sire, of clear, cold, delicious, crystalline[5]

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[1]* *Divādivassa* See *Jāt.* ii, 1; *Vin Texts* iii, 241

[2]** *Kanājakaŋ*. *Cf. Vin. Texts* iii, 9, *Jāt* i, 228.

[3] Sewn together in two seams *Comy*

*† *Asappuriso*

[4] There is irony in the same verb being used for the act of king and robber by one conversing with a king, a king who had just been conveying away millions *Cf* I, 5, § 1.

[5] *Setaka* 'the appearance of the water when broken by waves.' *Comy.*

water, with good shores and most lovely, but lying in a savage region. None could come to draw or drink from it, bathe in it, or make any use of it whatever Even so are the riches of a mean man. . . .

'But if a generous man have acquired a great fortune, he cheers and pleases (therewith) not only himself but also his parents, his wife and children, his slaves, craftsmen and servants, his friends and colleagues He institutes offerings for recluses and brahmins stimulating spiritual growth, productive of future bliss, fruitful in happiness, conducive to celestial attainment.[1] His case may be compared with a lovely lake, such as I spoke of, but which lies near to village or township, where folk can draw and drink from it, bathe in it, and use it for any other purpose Such riches go to enjoyment and not to waste.

Like waters fresh lying in savage region[2]
Where none can drink, running to waste, and barren.
Such is the wealth gained by a man of base mind
On self he spends nothing, nor aught he giveth.

The wise, the strong-minded, who hath won riches
He useth them, thereby fulfils his duties
His troop of kin fostering, noble-hearted,[3]
Blameless, at death faring to heav'nly mansion [4]

§ 10 *Childless* (2).

In this Sutta, beginning verbatim *as the foregoing, a different reply is given by the Buddha to the king's story of the deceased miser* —

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[1] These three terms occur with a similar context, in *D.* i, 51; iii, 66 B 's comments in *Sum. Vil.* i, 157 *f.* and in this work are verbally different. *E.g.* in that work the second phrase is paraphrased *saggaŋ arahatīti*, here: *saggassa hitā tatr' appatti jananato.*

[2] This line can only scan (in tristhubh metre) if we read, for *vasitaŋ va sitaŋ.*

[3] *Nisabha.* *Cf.* above, I, 4, § 8

[4] See above, I, 5, § 1 This and the following Sutta together form the Mayhaka Jātaka (iii, 299), where a more graphic and detailed account is given. Some of the details are supplied in our *Comy*

'Even so, sire, even so, sire This wealthy burgess in a former birth bestowed alms on a Silent Buddha named Tagarasikkhi [1] Saying: 'Give ye alms to the recluse!' he rose up and went away. But afterwards he repented of his gift, saying "It were better that the slaves and workmen had eaten it" Moreover he slew the only son of his brother because of his fortune.

'Now, sire, by the effect of his action in bestowing alms on the Silent Buddha, Tagarasikkhi, he was reborn seven times to a happy destiny in heavenly worlds, and by the residual result he has seven times caused this Sāvatthī to make him eminently rich

'By the effect of his action in repenting afterwards of that gift, thinking "it were better that the slaves and workmen had eaten it," he inclined his heart to denying himself excellent food, clothes, carriages, and enjoyment of his sense-desires.

'By the effect of his action in slaying his brother's only son because of his fortune, he has [already] been punished many years, many hundred, many thousand, many hundred thousand years in purgatory And by the residual result he has caused this seventh intestate property to enter the royal treasury.[2]

'Of this wealthy burgess, sire, the ancient merit is used up, and fresh merit is not accumulated To-day, sire, the burgess is suffering in the Great Roruva purgatory '[3]

'Even so, lord, he is there reborn '

'Even so, sire, he is there reborn '

> Grain-store and hoarded wealth, silver and gold,
> Or whatsoever property there be,

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[1] This treatment of the 'Paccheka-Buddha' is also the occasion for an *Udāna* episode (v, 3; *cf. Dhp. Comy.* ii, 36) By 'silent' I mean 'with no mission to proclaim' Pacc(h)eka is lit individualist, as contrasted with the altruistic work of a Saviour Buddha.

[2] The Jātaka account mentions no seven rebirths with this Sāvatthī episode, but simply states that the treasures took *seven days* to be removed. Thus Pasenadi had just seen the completion of the work when he called.

[3] *Cf.* p 41, *n.* 1.

Or all whose living doth on him depend:
His slaves, his craftsmen and hired menials—
All this he hath to leave, naught can he take,
All this is matter for abandonment.
But what he doth, by act or word or thought:
That is the thing he owns, that takes he hence;
That dogs his steps like shadow in pursuit.
Hence let him make good store for life elsewhere.
Sure platform in some other future world,
Rewards of virtue on good beings wait.[1]

3

§ 1. *Persons.*

On another occasion, at Sāvatthī, when the king, the Kosalan Pasenadi, had come to visit the Exalted One, the latter said —

'There are these four [classes of] persons, sire, to be found in the world—which four ?[2] (i) They that are joined[3] to darkness and fare to darkness. (ii) They that are joined to darkness and fare to light (iii) They that are joined to light and fare to darkness. (iv) They that are joined to light and fare to light

'And who, sire, are they that are joined to darkness and fare to darkness ? This is the case of a man who is reborn in a family of low degree, be it of Chaṇḍālas, or of basket-weavers, or of trappers, or of leather-workers, or of flower-scavengers,[4] poor, ill-fed, in wretched circumstances, where victuals are hardly won, swarthy and ill-featured, a hunchback, diseased, or he is purblind, or has misshapen hands, or is halt, or a cripple,

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[1] The last five lines = III, 1, § 4. See also below, III, 3, § 2.

[2] This category is given, but without the fourfold figure, in *D* iii, 233, *A.* ii, 85 (iv, 200) and P P. iv, 19; *cf.* its *Comy. JPTS*, 1914. This comments on the first class of persons in *verbatim* the same terms as our *Comy.*, but adds useful details on the third class.

[3] So *Comy.*. *tamena yutto.*

[4] *Cf Dialogues* i, 100. Both Commentaries render *rathakāra-*(*kula*) by chariot-makers, *cammakāra-* by hide makers, and paraphrase *pukkusa-* by *pupphachaḍḍhaka-*

one who receives neither food, nor drink, nor raiment, nor conveyances, nor wreaths, perfumes and unguents, nor bed, dwelling, and light. He is an evil-doer in deed, word, and thought, the result whereof is that, when he dies, he is reborn after death in misery, to a woeful doom, to disaster. Just as if a man, sire, were to go from blindness to blindness, from darkness to darkness, from one red[1] stain to another red stain: so do I illustrate this kind of person. Such, sire, are the persons that are joined to darkness and fare to darkness.

'And who, sire, are they that are joined to darkness and fare to light? This is the case of a man who, born to evil circumstances as I have just described, is a well-doer in deed, word, and thought, the result whereof is that, when he dies, he is reborn after death to a happy destiny in the bright worlds. Just as if a man, sire, were to mount a palanquin from the ground, or from a palanquin were to mount a horse, or from horseback were to mount an elephant's crupper, or from the elephant were to mount a terrace, so do I illustrate this kind of person. Such, sire, are the persons that are joined to darkness and fare to light.

'And who, sire, are they that are joined to light and fare to darkness? This is the case where a man is reborn into a family of high degree, be it of an eminent noble, or brahmin, or burgess, having authority, having great treasures, great wealth, ample hoards of gold and silver, ample aids to enjoyment, ample stores of money and corn[2]; where also he is beautiful and fair to see, charming and endowed with an exquisite complexion[3], where again he is the recipient of food, drink, raiment, means of transport, wreaths, perfumes and unguents, and residence. This man is an evil-doer, working evil by deed and word and thought, the result whereof is that, when he dies, he is reborn after death in misery, to a woeful doom, to disaster. Just as if a man, sire, were to descend from a terrace on to an elephant's crupper, or from an elephant were to descend to a horse's back, or thence to a

[1] Or 'bloody.'

[2] *Cf.* above, III, 1, § 3

[3] 'As opposed to a swarthy skin, *i. e.* the colour of a burnt stake' *Comy.*

palanquin, or thence to the ground, or thence were to descend into the dark[1]; so do I illustrate this kind of person. Such, sire, is the case of a person who is joined to light and fares to darkness.

'And who, sire, are the persons who are joined to light and fare to the light? This is the case where a man is reborn among any of the aforesaid fortunate circumstances and who is a well-doer, working good in deed and word and thought, the result whereof is that, when he dies, he is reborn, after death, to a happy destiny in the bright worlds. Just, sire, as if a man were to pass from one palanquin to another, from one seat on horseback to another, from one seat on elephant's crupper to another, from one terrace to another; so do I illustrate this kind of person. Such, sire, is the case of a person who is joined to light and fares to the light.

'These, sire, are the four kinds of persons in the world

(1)

A poor man, king, devoid of faith and mean,
Grudging of heart and planning evil aims,
Holding wrong views and without courtesy,
Who doth revile and scoff at the recluse,
The brahmin, or at any seeking alms,
Empty of hand[2] and seeking to annoy,
Who hindereth gifts to them that ask for food·
A man like this, O king, when cometh death,
Fares to an awful doom, O lord of folk,
In darkness born and for the darkness bound.

(2)

A poor man, king, of generous heart and faith
Who giveth, planning high and noble aims,

[1] *Andhakaraŋ oroheyya.* Does this mean 'underground'?

[2] *Natthiko*, lit. a 'there's-not-fellow.' We find no parallel to the term, the parallel passages quoted above giving no verses after the prose. (Our *Comy.* is silent) We infer it to mean one who refuses alms *Natthi* is equivalent to our 'No.'

A man of intellect intent and clear,*
Who riseth to give greeting to recluse,
Or brahmin, or to any seeking alms,
Who trains himself in all the ways of peace,
Not hindering gifts to them that ask for food:
A man like this, O king, when cometh death,
Fares to the home of gods, O lord of folk,
In darkness born, but bound for bourne of light

(3)

A rich man, king, devoid of faith and mean,
Grudging of heart and planning evil aims,
Holding wrong views and without courtesy,
Who doth revile and scoff at the recluse,
The brahmin, or at any seeking alms,
Empty of hand[1] and seeking to annoy,
Who hindereth gifts to them that ask for food:
A man like this, O king, when cometh death,
Fares to an awful doom, O lord of folk,
Born in the light, but for the darkness bound.

(4)

A rich man, king, of generous heart and faith,
Who giveth, planning high and noble aims,
A man of intellect intent and clear,
Who riseth to give greeting to recluse,
Or brahmin, or to any seeking alms,
Who trains himself in all the ways of peace,
Not hindering gifts to them that ask for food:
A man like this, O king, when cometh death,
Fares to the home of gods, O lord of folk,
Born in the light, and bound for bourne of light.

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* *Avyagga-manaso.*
[1] See note 2, p 120

§ 2 *Grandmother*

On another occasion at Sāvatthī, when the king, the Kosalan Pasenadi, had called upon the Exalted One and taken his seat, the Exalted One said. 'Well, sire, whence come you at this hour of the day ?'

'My grandmother, lord, is dead. She was aged and full of years; long her span of life, long her life's faring. She has passed away in her 120th year.

Now, my grandmother, lord, was dear to me and beloved If I had been offered the gift of a priceless elephant [or that her life might be preserved], I should have chosen that my grandmother had not died; nay, I would have given the elephant away to save her life I would have done no less had I been offered, or did I possess a priceless horse, or the choice of a village, or a province'

'All beings, sire, are mortal; they finish with death, they have death in prospect.'

'That is notably and impressively said, lord '

'Even so, sire, even so . . Even as all the vessels wrought by the potter, whether they are unbaked or baked—all are breakable. They finish broken, they have breakage in prospect.

> All creatures have to die. Life is but death.
> And they shall fare according to their deeds,
> Finding the fruit of merit and misdeeds:—
> Infernal realms because of evil works;
> Blissful rebirth for meritorious acts. . . [1]

§ 3. *The World.*

During another interview at Sāvatthī, the king, the Kosalan Pasenadi, said: 'How many kinds of things, lord, that

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[1] As in III, 1, § 4. According to the *Comy.*, she had been as a mother to him On her legacy to the Order, see *Vinaya Texts*, iii, 209. The expressions *hatthi-ratana*, etc., may hint at the seven treasures of a Cakkavatti King. *Cf. Dialogues* ii, 13; 204 *f.* For *maranantam* read *maranam tam.* *Cf. Netti-pakarana*, p. 94, quoting and paraphrasing the line.

happen in the world, make for trouble, for suffering, for distress?'

'Three things, sire, happen of that nature. What are the three? Greed, hate, and delusion—these three make for trouble, for suffering, for distress.

As plants o' the rush-tribe,[1] their own fruit become,
Do suffer, so a man of evil heart
Through greed and hate and error suffers scathe,
For these none other than himself become

§ 4 *Bowmanship*.

During another interview at Sāvatthī, the king, the Kosalan Pasenadi, said[2]:—

'To whom, lord, should gifts be given?

'There, sire, where the heart is pleased to give.'

'But to whom given, lord, does a gift bear much fruit?'

'This, sire, is a very different question from that which you first asked me. A gift bears much fruitful result if given to a virtuous person, not to a vicious person. As to that, sire, I also will ask you a question Answer it as you think fit. What think you, sire? Suppose that you were at war, and that the contending armies were being mustered. And there were to arrive a noble youth, untrained, unskilled, unpractised, undrilled, timid, trembling, affrighted, one who would run away—would you keep that man? Would such a man be any good to you?'

'No, lord, I should not keep that man, nor would such a man be any good to me'

'And would you say the same, sire, if such a man were a brahmin, or a merchant's son, or the son of a labourer?'

---

[1] See III, 1, § 2.

[2] The *Comy* pictures this interview as a public one Among the large audience are rival teachers, self-consciously 'scratching the ground with their feet.' They had suffered in popularity through Gotama's rising fame, and had represented him as exhorting the people to give to him and his followers only The king summons the meeting to let him vindicate himself.

'Yes, lord'

'But what would be your opinion, sire, if the youth in question, to whichever social class he belonged, were trained, skilled, expert, practised, drilled, bold, of steady nerve, undismayed, incapable of running away? Would you keep that man? Would such a man be any good to you?'

'I should keep that man, lord, he would be useful to me'

'Even so, sire, is the case of a man, no matter what his social class, who has left the world and exchanged the domestic for the homeless life He has abolished five qualities, and is possessed of five qualities Given to him, a gift bears much fruit.

Which five qualities has he abolished? Desire for sensuous pleasures, ill-will, sloth and torpor, distraction and worry, doubt [1] Which five qualities does he possess? The qualities of the adept—his morals, his proficiency in concentration, insight, emancipation, and the knowledge and vision belonging to the insight of the adept. It is in such a man, with those qualities abolished and these acquired, that a gift bears much fruit.'

Thus spake the Exalted One, and the Master added:—

> As prince engaged in war would keep that youth
> In whom he saw good bowmanship displayed
> And mobile energy,* and would not choose
> Because of rank one craven and unfit,[2]
> So would the wise do reverence to him
> Who, though of lowly birth, led noble life
> Of self-control and magnanimity [3]

---

[1] Usually termed the Five Hindrances (*Nīvaranāni*) The next five show that only gifts to Arahants (adepts, *asekhā*) can become very fruitful.

* *Balaviriyaŋ*.

[2] He would not keep, or endure one who is a non-champion (*na asūraŋ bhareyya*).

[3] B. calls *khanti* a synonym for Arahantship, and *soracca, adhivāsana-khanti*; i.e. enduring graciously and patiently the things that befall. But *cf* his comments on *D* iii, 213 (xiv), and *A* i 94

Let givers pleasant hermitages make,
Therein let them for scholars find a home,
And make in arid jungle water-tanks,[1]
And where 'tis rough to go, clear passages
Let them with candid trusting heart bestow
Victuals and water and dried meats and gear
And lodging on the men of upright mind.
For as the storm-cloud thunders muttering,
And wreathed with lightnings from its hundred crests.*
Pours its full bosom on the drenchèd earth,
Filling the uplands and the slanting vales,
E en so the cultured faithful, gathering stores,**
Refreshes them that seek with food and drink.
Yea, wise, he scatters gladly what he hath
And bidding: Give ye ! Give ye ! doth he cry.
As thus he thunders, raining like the god,
His generous gifts upon the giver's self
As rich and copious showers of merit fall.

§ 5 *The Parable of the Mountain*

It was at Sāvatthī, and the king, the Kosalan Pasenadi, came to see the Exalted One When he was seated, to him thus spake the Exalted One —

Well, sire, whence come you ?'

I have been zealously busied, lord, with all such matters as occupy kings—kings who are of noble birth and anointed, who are drunk with the intoxication of authority, yield indulgence to[3] their greed for sensuous pleasures, who have won security in their kingdoms and live as conquerors of a wide area of land '

' As to that what think you, sire ? Suppose a man were to come to you from the east, a man loyal and trustworthy,

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[1] Reading of course *papañ ca vivane* *Vivana* is called by the *Comy* ' waterless woodland ' *Cf* I, 5, § 7

* *Satakkaku*

** *Abhisankhacca*

[3] Or are overmastered by (*abhibhūtānam*, *Comy*)

and were to say 'May it please you to know, sire, that I have come from the eastern districts, and that I there saw a great mountain high as the sky moving along, crushing every living thing[1] as it came Whatever you can do, sire, do it" And suppose other men came, from west, north, and south, all three loyal and trustworthy, and brought similar messages. And you, sire, seized with mighty dread, the destruction of human life so terrible, rebirth as man so hard to obtain, what is there that you could do ?'

'In such a mighty peril, lord, the destruction of human life so terrible, rebirth as man so hard to obtain, what else could I do save to live righteously and justly and work good and meritorious deeds ?'

'I tell you, sire, I make known to you, sire —old age and death come rolling in upon you, sire! Since old age and death are rolling in upon you, sire, what is there that you can do ?'

'Since old age and death, lord, are rolling in upon me, what else can I do save to live righteously and justly, and to work good and meritorious deeds ?' Yea, lord, such matters as battles with elephant or horse cavalry, with chariots, with infantry—the business of kings of noble birth and anointed, who are drunk with the intoxication of authority, yield indulgence to their greed for sensuous pleasures, who have won security in their kingdoms and live as conquerors of a wide area of land—these cannot come to pass, there is no scope for these with old age and death rolling in upon me

'There are mighty counsellors, lord, in my court, weavers of spells, able by their spells to arrest advancing foes[2] And there is, lord, at my court an immense gold supply, heaped in vaults and upper floors, enough to enable us to frustrate an attack by financial strategy These battles of spells and of finance cannot come to pass, there is no scope for them with old age and death rolling in upon me With old age and death

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[1] Making them like pounded rape-seed. *Comy.*

[2] In the Taccha-sūkara Jātaka *Comy* the king is recommended to procure war-mantras from bhikkhus What he does get is a 'tip,' full of common sense.

rolling in upon me, what is there that I can do save to live righteously and justly and to work good and meritorious deeds?'

'Even so, sire, even so. What else is there that you can do, save to live righteously and justly and to work good and meritorious deeds?'

Thus spake the Exalted One, and the Master said:—

As when huge mountain crags, piercing the sky,
Advance in avalanches on all sides,
Crushing the plains east, west, and north and south,
So age and death come rolling over all.
Noble and brahmin, commoner and serf,
None can evade, or play the truant here.
Th' impending doom o'erwhelmeth one and all.
Here is no place for strife with elephants,
Or chariots of war, or infantry,
Nay, nor for war of woven spell or curse,
Nor may finance avail to win the day
Wherefore let him that hath intelligence
And strength of mind, to his own good attent,
In Buddha, Norm, and Order place his trust.
Who doeth right in deed and word and thought
Here winneth praise, and bliss in life to come.[1]

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[1] The *Comy.* relates, as the legend of this sutta, that bandits had laid an ambush for the king in the Andha Wood as he went, sometimes with but a small escort, to pay his respects to the Teacher. He was warned in time, and had the wood surrounded, capturing and impaling or crucifying the bandits on either side of the way leading through the wood The Teacher judged that if the king, who came on red-handed to him, were taxed with the horrid deed, he would become sullen and not countermand anything. Hence the method adopted in this impressive dialogue.

It does not fit well, however, and the king would scarcely be referring to the *gens d'arme* work he had been doing in the wood by such expressions as 'battle' (*hatthi-yuddhāni*, etc.) and the rest. Nor does the *Comy.* tell of any repentant action at the end.

CHAPTER IV

THE MĀRA SUTTAS[1]

1.

§ 1. *Penance and Work*[2]

THUS have I heard —The Exalted One was once staying at Uruvelā, on the banks of the Nerañjarā river, beneath the Goatherds' Banyan, and he had just won full enlightenment Now he was meditating in solitude, and there arose in his mind this train of thought 'Ah! free am I indeed from that toil so hard to achieve! Ah! well freed am I indeed from that toil so hard to achieve, linked to naught that could bring me good! Steadfast, mindful, well have I arrived at enlightenment'

Now Māra the evil one, conscious in his mind of the Exalted One's thought, drew nigh and addressed him in this verse —

Those penitential tasks abandoning,
Whereby the sons of men are purified,
The impure fancieth that he is pure,
When he hath strayed from path of purity.

Then the Exalted One, discerning that this was Māra the evil one, made rejoinder with verses:—

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[1] This group of Suttas has been translated into German by Dr Windisch in his *Māra und Buddha*, Leipzig, 1895, a notable monograph on the Māra legend.

[2] Other references to the Buddha's choice of the shade of this tree with its great ramifications occur in *Vinaya Texts* i, 79 (see *n* 1); 84, *Dialogues* ii, 120; *Majjhima* i, 166, *Udāna* i, 4, and below, iv, 3, § 4, VI, 1, § 1 *Cf* Rhys Davids's *Buddhist Birthstories*, 106 The *Majjhima* includes a full account of the preceding five years of extreme ascetic practices undergone by the Buddha

I understood full well how any rites
Austere, aimed at the overthrow of death,
Belong to matters useless for our good.
Yea, nothing good they bring along with them,
Like oar and rudder in a ship on land [2]
But morals, concentration and insight[3].—
The Path to Enlightenment—these were my task;
That Path creating and developing,
Have I attained the purity supreme [4]
Thou thing of ends,[5] confess thyself laid low!

Then Māra the evil one thought: The Exalted One knows me! The Blessed One knows me! and sad and sorrowful he vanished there and then.

§ 2 *The Wonder-Elephant.*

At the same place and on the same occasion, the Exalted One was seated beneath the open sky in the darkness of the night, and the rain was falling drop by drop [6]

Now Māra the evil one, desirous of making the Exalted One feel dread and horror and creeping of the flesh, turned himself into the likeness of a king-elephant and drew near. And

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[1] Reading with the *Comy amaraŋ* for *aparaŋ*.—'Self-tormenting exercises done to win immortality, the "immortality-penance"'

[2] B reads the locative *dhammani* and gives as equivalent a meaning not met with elsewhere.—'in a forest on dry land' (*araññe thale*) So placed, he says, a vessel might be laden and manned, and the oar pulled and lifted, yet would the effort of the crew not avail to move the boat forward a finger's length *Piyārittaŋ*, 'oar-rudder,' may mean collective machinery, or the stern-oar which can be used both to propel and to steer

[3] These are the divisions adopted by B for his *Visuddhi-Magga*

[4] *I.e* Arahantship *Comy* In *A* v, 218 *f*, the Eightfold Path is called the Ariyan Purging and Catharsis

[5] See III, 1, § 4 Lit 'end-er', whose seductions lead to ever more dying [and rebirth]

[6] *Cf.* the same idiom in *Ud* I 7, *S* iv, 289 *f* Lit the phrase is, god makes to touch one by one,' raining being usually alluded to as the [rain] god raining or dropping *Ekam-ekaŋ*, in Boethlingk and Roth's *Dicty.* is 'continuously.'

his head was like a shaped block of steatite,[1] his tusks were as polished silver, his trunk was like a huge ploughshare.

Then the Exalted One, understanding that this was Māra the evil one, addressed him in a verse:—

> Long, long hast thou been wandering to and fro[2]
> Taking on shapes comely or foul to see.
> Enough of these for thee, thou evil one!
> Thou thing of ends! confess thyself laid low.

Then Māra the evil one . . . vanished there and then

§ 3. *Comely.*

At the same season, in the same place, the Exalted One was seated beneath the open sky, in the darkness of the night, and the rain was falling drop by drop.

Now Māra the evil one, desirous of making the Exalted One feel dread and horror and creeping of the flesh, drew near to the Exalted One and waxed wondrous in divers visible shapes, beautiful and ugly.

Then the Exalted One, understanding that this was Māra the evil one, addressed him in a verse:—

> Long, long hast thou been wandering to and fro,
> Taking on shapes comely or foul to see;
> Enough of these for thee, thou evil one!
> Thou thing of ends, confess thyself laid low!
> They that in deed, word, thought are well controlled,
> O Māra, they no subjects are of thine!
> O Māra, they no pupils* are of thee!

Then Māra the evil one . . . vanished there and then.

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[1] On this term *cf.* Rhys Davids, *JRAS*, 1895, p 893 *f.* and L. Feer's response, *ib* 1896, 199. Steatite is near enough to the vague *kāḷaka*, 'dark-ish' of the *Comy*, to fit, that stone being greyish green, or brown

[2] *Saŋsāraŋ*=*saŋsaranto*. B gives alternative explanations of the interval either from Māra's own sphere to Uruvelā, or during the six years of the Buddha's lonely struggles for light

* *Paccagū.*

§ 4. *The Snare* (1).

Thus have I heard:—The Exalted One was once staying near Benares, at Isipatana in the Deer Park.[1] And he there addressed the Brethren, saying [2] 'Bhikkhus'! 'Yes, lord,' they responded. And he said 'It is by systematic* thought, by systematic right effort,[3] bhikkhus, that I have won supreme emancipation,[4] that I have realized supreme emancipation Do ye also, bhikkhus, by systematic thought, by systematic right effort, win supreme emancipation, realize supreme emancipation.'

Then Māra the evil one came into the presence of the Exalted One and spoke to him in a verse —

> Bound art thou in the snares by Māra laid·
> Snares [of delights][5] terrestrial or divine—
> In Māra's bondage liest thou, recluse!
> Thou hast not won to freedom yet from me.

[*The Exalted One* —]

> Freed am I from the snares by Māra laid—
> Snares of delights terrestrial or divine.
> From Māra's bondage have I freedom won
> Thou thing of ends, confess thyself laid low

Then Māra the evil one . . . vanished there and then.

§ 5. *The Snare* (2).

On another occasion at the same place, the Exalted One thus addressed the brethren[6] — 'I am freed, bhikkhus, from all snares both celestial and human Ye also, bhikkhus, are

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[1] On this park surviving to-day, see *Vin Texts*, i, 90, *n* 3

[2] This address occurs in *Vin. Texts*, i. 116

* *Yoniso.*

[3] The 'fourfold right (*i.e.* supreme or perfect: *sammā*) effort' is the systematic prevention and suppression of evil thoughts, the conjuring up and development of good thoughts *Bud. Psy. Eth*, p 358.

[4] The fruition which is Arahantship *Comy*

[5] *Kāmaguna-sankhātā.* *Comy*

[6] See *Vin Texts*, i, 112 *f*

freed from all snares both celestial and human. Fare ye, bhikkhus, in a round[1] that may be for the good of the many, for the happiness of the many, for love[2] toward the world, for the advantage, the good, the happiness of gods and men. Let not two take the same course.[3] Teach ye, bhikkhus, the Norm that is beneficent at the beginning, in the middle, at the end. Reveal ye the holy life, entirely perfected and purified both in its spirit and in its form. There are beings whose eyes are scarcely dimmed by dust of defilement. They perish because they hear not the Norm. They will become such as know[4] the Norm. I too, bhikkhus, will go hence, even to Uruvelā to the township of Senā.'[5]

Then Māra the evil one came into the presence of the Exalted One and spoke to him by a verse:—

Thou'rt bound by every snare that doth beset,—
Snares of delights terrestrial or divine.
In mighty bondage art thou bound, recluse!
Thou hast not won to freedom yet from me.

[*The Exalted One*.—]

Freed am I from all snares that do beset,—
Snares of delights terrestrial or divine.

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[1] A tour of systematic progress, walking at most one yojana a day. *Comy.*

[2] On the interesting applications of this word, *anukampati*, lit. 'vibrating after or toward,' and usually rendered 'compassion,' see *Encyc. Religion and Ethics*, art. 'LOVE' (Buddhist).

[3] Lit. 'let not two by one.' B. explains this elliptical phrase as *ekamaggena dve janā mā agamattha, evaŋ hi gatesu ekasmiŋ dhammaŋ desente, ekena tunhibhūtena thātabbaŋ hoti*. 'Let not two persons adopt the same procedure, thus, in their goings, one teaching while the other keeps silence is to be instituted'—reminding us of the first mission of SS. Paul and Barnabas.

[4] *Cf. Dialogues*, ii, 32.

[5] B. does not hold (*cf. Vin. Texts, loc. cit.*) that this place should read *Senāni-nigama*. He gives alternative explanations: either it was *pathamakappikānaŋ senāya nivitthokāse patitthitagāmo*, or it was a township belonging to Senā, father of Sujātā (see *Bud. Birth Stories*, p. 91). There, however, as in the text of the Jātaka *Comy.*, the only reading given for the father's name is Senāni.

From mighty bondage have I freedom won
Thou thing of ends, confess thyself laid low

Then Māra the evil one . . . vanished there and then

§ 6. *The Cobra.*

Thus have I heard:—The Exalted One was once staying at Rājagaha, in the Bamboo Grove at the Squirrels' Feeding-ground. Now the Exalted One at that time was seated beneath the open sky, in the darkness of the night, and the rain was falling drop by drop.[1] Then Māra the evil one, desirous of making him feel dread and horror and creeping of the flesh, assumed the mighty appearance of a king of the snakes and came into the presence of the Exalted One. His body was like a boat [hewn out] of one tree-trunk; his hood was like a distiller's woven tray[2], his eyes became like brazen dishes of Kosala[3]; his tongue darted from his mouth like the forked lightnings' dart when god is thundering; the sound of his breathing in and out was as the sound of the puffing of a smith's bellows

But the Exalted One, understanding that this was Māra the evil one, addressed him in verses —

O well is him[4], the self-restrainèd sage,
Whose haunts are homes of empty loneliness !
There let him fare who hath relinquished all.
Men of his stamp such life in sooth beseems
Many the creatures roaming in the wild,[5]
Many the things begetting fear and dread,[6]

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[1] See above, § 2, *n*. 1.

[2] 'The mat for spreading meal (crushed grain) used by distillers' *Comy* *Cf. M*, I, 228 The meal (*piṭṭhaṃ*) would be malt or, for arrack, rice Shallow baskets or trays similar in shape to the cobra's hood were still in use in the 19th century in Ceylon

[3] 'Like the banqueting dishes used by the kings of Kosala.' *Comy*. The phrase suggests rather a special Kosalan handicraft.

[4] The *Comy*. paraphrases *seyyo* by *seyyatthāya*

[5] 'Roving creatures such as lions, tigers, etc' *Comy*.

[6] Intelligent sources of dread, as the foregoing, or unintelligent (inanimate) objects, such as tree-stumps, or white ant-heaps suggesting, in the dusk, goblins, or festooned, serpent-like creepers' *Comy*.

Yea, many gadflies, many deadly snakes.
Yet never there the calm and mighty sage,
Resting in lodge of loneliness remote,
Shall move a [muscle, lift a] hair from dread
Yea, [winds] may crack the sky and shake the earth,
Yea, all that lives may strive to terrify,
Yea, they may brandish dart against his breast—
For springs of life[1] Buddhas no shelter make

Then Māra the evil one thought: The Exalted One knows me! , . and vanished there and then.

§ 7 *He Sleeps.*

On another occasion, at the same place, when the Exalted One had walked about for a great part of the night, he washed his feet,[2] entered his cell, and took the lion's lying posture on his right side, placing one foot above the other,[3] considering, mindful and deliberate, the idea of rising up again

Then Māra the evil one approached and came into his presence, addressing him in this verse·—

What! dost thou sleep? Now wherefore sleepest thou?[4]
What! would'st thou like a worthless hireling[5] sleep?
Deeming the house is empty dost thou sleep?
What! when the sun is risen would'st thou sleep?

[*The Exalted One*:—]

When craving with her nets and venom-drugs
No-whither can seduce,[6] when every base

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[1] *Upadhi*, here paraphrased by B as the five khandhas (factors of the living person). *Cf.* p. 9, *n.* 6, and below, § 8.

[2] 'The body of a Buddha needs no cleansing, dirt slips off it as water off a bird's feathers But he did not neglect human duties lest it should be said he was not a man.' *Comy.*

[3] *Cf.* I, 4, § 8.

[4] *Kasmā nu suppasi?* *Comy*

[5] The *Comy.* reads *dubbhago* 'met with ill hap, as though dead or senseless.' We follow Windisch in reading *dubbhato*, which is so congruous with the context.

[6] =*Dhp.* 180; *cf. Pss. of the Brethren*, 213, *n* 3 *Netave.**

Of rebirth is abolished utterly,
The man of intellect thus wakened[1] sleeps—
With him, O Māra, what hast thou to do ?[2]

§ 8. *Gladness.*

Thus have I heard:—The Exalted One was once staying at Sāvatthī, in the Jeta Grove, Anāthapindika's Park.

Now Māra the evil one came into his presence and pronounced this verse before him:—

Parent[3] of sons in his sons is glad, and glad is the swain in his herds of kine.
Gladness ariseth through life renewed,[4] and no man is gladdened at life's decline.

[*The Exalted One* :—]

Parent of many sons doth mourn, and mourneth the swain through his herds of kine.
Mourning ariseth through life renewed, and saddened is no man at life's decline.

§ 9. *Man's Life* (1).

Thus have I heard:—The Exalted One was once staying at Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground. And there he exhorted the brethren: 'Bhikkhus!' 'Yea, lord,' they responded, and the Exalted One said:—

'Brief, bhikkhus, is the life of men—a matter of flitting hence, having its sequel elsewhere. To be wrought is the good; to be lived is the holy life. To him that is born there is no not-dying. He, bhikkhus, who lives long, lives but a hundred years or but little longer.'[5]

Then Māra the evil one drew nigh to the Exalted One and addressed him in verse:—

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[1] *Buddho* (*i.e.* enlightened, but lit. awakened).

[2] 'Who art as unable to find fooling here as a little fly on hot gruel' *Comy.*

[3] First occurs in I, 2, § 2

[4] *Cf. ibid. n.* 6.

[5] *Cf. S.* ii, 94.

Long time have sons of men on earth to live
Let the good man herein no trouble take.[1]
As babe with milk replete,[2] so let him act
There is no present coming on of death.

[*The Exalted One* —]

Brief time have sons of men on earth to live.
Let the good man herein much trouble take.
Acting as were his turban all a-blaze.[3]
There is no man to whom death cometh not [4]

§ 10. *Man's Life* (2).

On another occasion, at the same place, when the Exalted One had addressed the brethren in the same words, Māra the evil one approached again and pronounced this verse before him:—

The days, the nights pass on unceasingly,
Nor doth our life break up and come to naught
Around us whirls our mortals' term of years,
As round the axle whirls the tyre of wheel.

[*The Exalted One* :—]

The days, the nights pass on until they cease
So doth our life break up and come to naught
Withers our mortals' term of years and dries,
As water of the rains in little rills.

Then Māra the evil one thought. The Exalted One knows me! the Blessed One knows me! and sad and sorrowful he vanished there and then

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[1] *Hīḷe, -yya.* *Cf.* *JPTS*, 1906-7, p. 167, in popular idiom: 'not fash himself.'

[2] Lit 'as a milk-drunk one.' *Comy*. 'Just as a baby lying on its back, after drinking milk, in soft blankets, falls asleep as if senseless, so let the good man not think whether life be short or long'

[3] *Cf.* I, 3, § 1.

[4] Lit. 'There is no not coming on of death'

2.

§ 1. *The Rock.*

The Exalted One was once staying at Rājagaha, on the hill of Vulture's Peak. And on that occasion he was seated in the darkness of the night under the open sky, while god rained drop by drop

Now Māra the evil one, desirous of making him feel dread and horror and creeping of the flesh, drew nigh to him, and there, not far from the Exalted One, he sent many huge rocks crashing down.[1]

Then the Exalted One, understanding that this was Māra, addressed him in a verse:—

> Thou there! could'st shake the whole of Vulture's Peak
> From top to base, no movement would there be
> In Buddhas whose is perfect liberty.

Then Māra thought . and vanished there and then.

§ 2. *The Lion*

The Exalted One was once staying at Sāvatthī, in the Jeta Grove, Anāthapindika's Park And he was teaching the Norm surrounded by a great congregation

Then Māra the evil one thought: This recluse, Gotama, is teaching the Norm surrounded by a great congregation. What if I were now to draw near to darken their understanding?[2] Then he drew near to the Exalted One and addressed him by a verse:—

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[1] *Comy.*: 'Standing on the crest of the hill, he hurled. The rocks fell incessantly, crashing against each other' The Burm authority in the JPTS. ed. (Bib. Nat MS) omits the doubled *mahante*—probably a genuine old double, referring either to size or to repetition.

[2] Lit. 'for work of blinding.' *Comy.*: 'from desire to destroy the congregation's eye of insight, *i e.* among those who had attained any of the Paths of Fruitions' *Cf* Ssk. *vicakśu*, 'perplexed'

How now ! why like a lion dost thou roar,[1]
So confident before thine audience ?[2]
Lo ! here for thee a rival wrestler stands
Dost deem that thou hast overthrown us all ?

The Exalted One :—]

Nay then, great heroes take delight to feel
Just confidence before their audience.
Tathāgatas have won the [tenfold] power,[3]
And crossed the flood where all the world sticks fast.[4]

Then Māra . . . vanished there and then.

§ 3. *The Splinter.*

Thus have I heard:—The Exalted One was once staying at Rājagaha, in the Maddakucchi, at the Deer-preserve. Now at that time his foot was injured by a splinter.[5] Sorely indeed did the Exalted One feel it, grievous the pains he suffered in the body, keen and sharp, acute, distressing and unwelcome. Them in sooth he bore, mindful and deliberate, nor was he cast down.

Now Māra the evil one drew nigh to the Exalted One and addressed him in a verse:—

What ? liest thou mentally dull and vacuous ?
Or art thou mazed over thy coming discourse ?[6]
Do not affairs divers and many await thee ?[7]
Biding aloof here in a resting-place lonely,
With sleepy face why on this wise dost slumber ?

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[1] On this figure see *Pss* (*Sisters*), pp. 136, 140.

[2] *Cf. Jātaka*, iii, 342 (mistranslated), *Milinda*, 21, 105.

[3] These ten are enumerated, *M.* i, 69 *f.*; *Points of Controversy*, 140, §§ 3-12, and elsewhere, *e.g.*, *A.* v, 33 *f.*

[4] *Cf.* I. 1, § 1.

[5] See I. 4, § 8.

[6] *Kaveyya-matto.* On this curious term see *Pss.* (*Brethren*), p. 406, *n.* 4. *Comy.*: 'or thinking on that on which thou hast to discourse, and mazed (dazed, drunken, crazy: *matto* can be any of these) because of what thou hast to do?' Thus we have the alternative of a mind inert and empty, and a mind congested with matter and exercise.

[7] *Cf. A.* iii, 59, 62.

[*The Exalted One* :—]

Here lie I not mentally dull and vacuous,
Nor am I mazed brooding on future discourse.
My aim is won, nor have I any troubles.
I lie at rest fillèd with love for all things.
E'en when, by dart pierced in the breast, men suffer
Throbbing, throbbing heart-pulse, they wounded win sleep.
Why should not I sleep who am no more wounded ?
In vigil care-free, without fear I slumber
Nor nights nor days stir up regrets within me.
Nor harm I see in the whole world impending,
Hence may I sleep fillèd with love for all things.

Then Māra . . . vanished there and then

§ 4. *Suitable.*

The Exalted One was once staying among the Kosalese at the brahmin village of Ekasālā.[1] And on that occasion he was teaching the Norm, surrounded by a great congregation of the laity.

Now Māra the evil one thought. 'That recluse, Gotama, is teaching the Norm surrounded by a great congregation of the laity. What if I were to draw near and act so as to darken their intelligence ? So he drew nigh to the presence of the Exalted One and addressed him in a verse:—

Not suitable for thee is this, that thou
Should'st teach another. Have a care, lest thou
In such a practice art not left to hang
Strung 'twixt supporters' zeal, opposers' ire.[2]

[*The Exalted One* :—]

Love and compassion doth th' enlightened feel
Towards another when he teacheth him.

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[1] A village not mentioned elsewhere.

[2] Lit. 'do not sink (*Comy.*: hang, *laggi*) down between supports and oppositions, *i.e.* between the passion and the antipathy of opponents,' adds B.

From zeal of partisan, opposers' ire
Unloosed and freed is a Tathāgata.

Then Māra the evil one . . sad and sorrowful vanished there and then

§ 5 *Sense-experience* [1]

Thus have I heard.—The Exalted One was once staying near Sāvatthī,[2] in the Jeta Grove, Anāthapindika's Park. Then Māra the evil one drew nigh to the Exalted One and addressed him in a verse:—

The tale of sense-impressions is a snare
That weaves its fetters to and fro in air.
Here have I chains wherewith to fetter thee.
Recluse, thou shalt not yet escape from me

[*The Exalted One*.—]

Sights, sounds and tastes, odours,[3] and things to touch,
Bringing delights to mind of man—for such
All wish, all will, for me, is past and gone
Thou thing of ends, confess thyself o'erthrown!

Then Māra sad and sorrowful vanished there and then.

§ 6 *The Bowl.*

On one occasion, at Sāvatthī, the Exalted One was instructing, enlightening, inciting and inspiring[4] the brethren by a

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[1] *Mānasaŋ* is not pleasure, as Windisoh has it (*die Lust*), but mind, as the sixth, or co-ordinating 'sense,' *sensus communis* *Mānaso*, in the verse, is adjectival—*Comy*: 'conjoined with mind'—qualifying *pāso*, 'snare'—*Comy.*: namely, of lust (*rāga*). The first three lines are a free rendering of 'the snare that wanders about in the air, this mind that wanders about: therewith will I bind thee'

[2] Presumably inadvertently omitted in PTS. ed.

[3] It is exceptional to find tastes put before odours in the strict procedure of Buddhist psychology The Burm. MS. corrects it here, but not in IV. 2, § 7.

[4] In this recurrent group of verbs (*e.g. Dialogues*, ii, 36, 105, etc.) the *Comy* parallels the second by *ganhāpeti*, the third by *samādānamhi ussāhaŋ janeti*, the fourth by *patividdha-guṇena vodāpeti*,

sermon on the five aggregates whereby we grasp at the things of life[1] And the brethren with their whole mind applied, attentive and intent, listened with rapt hearing to the Norm.[2]

Then it occurred to Māra the evil one: This recluse, Gotama, is instructing, enlightening, inciting and inspiring the brethren by a sermon on the five aggregates . . . And they with their whole mind applied, attentive and intent, are listening with rapt hearing to the Norm What if I were now to draw near and act so as to darken their intelligence ?

Now on that occasion a great many bowls had been placed in the open air [to dry].[3] And Māra the evil one, assuming the shape of a bullock, went towards these bowls Then one brother called to another 'Brother, brother, that bullock may break the bowls !' And when he had so said, the Exalted One said to him 'That is no bullock, bhikkhu. It is Māra the evil one, who has come to try to darken your understanding' And the Exalted One, having understood that this was Māra, addressed the evil one in a verse —

The body's shape, all that we feel, perceive,
And know by sense, and whatso will hath planned[4] —
This congeries—whoso doth know it well,
That 't is not I, that 't is not Mine—he thus
Breaks from its charm. Him thus dispassionate,
The self at peace,[5] all fetters left behind,
Him, though they hunting seek in every sphere
Of life, the hosts of Māra ne'er will find[6]

Then Māra . . sad and sorrowful vanished there and then

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jotāpeti Thus B does not connect the last, etymologically or otherwise, with *sampraharsayati*, to gladden, as Childers does (*Dicty. s.v.*), but with purifying and illuminating.

[1] *Upādāya*, lit. having grasped. *ādiyitvā* . . *dassento. Comy.*

[2] Another Sutta-formula *Cf D.* II, 204, *A.* II, 116.

[3] So *Vin Texts*, III, 84 (*Cv*, V, 9, 3).

[4] 'The fourth aggregate' (*sankhārā*). *Comy.* Thus it adds, the two lines give all the five factors of the 'person'

[5] *Khemībhūtaŋ attabhāvaŋ. Comy.*

[6] *Cf. M* I, 140 *Anvesaŋ- pariyesamānā Comy.*

§ 7. *The Sphere of Sense.*

The Exalted One was once staying at Vesālī, in the Great Grove, at the Gabled Hall. Now on that occasion he was instructing, enlightening, inciting, and inspiring the brethren by a sermon on the six spheres of contact.[1] And the brethren with their whole mind applied, attentive and intent, listened with rapt hearing to the Norm.

Then it occurred to Māra the evil one: 'This recluse Gotama is instructing, enlightening, inciting, and inspiring the brethren by a sermon. . . What if I were now to draw near and act so as to darken their intelligence ?'

So Māra the evil one drew near, and when he was not far from the Exalted One, he made a mighty, fearful, terrible noise, so that men would think the very earth was splitting open.[2]

Then one brother called to another 'Brother, brother, I do think the earth is splitting open beneath us !' And when he had so said, the Exalted One said to him: 'Nay, bhikkhu, this is not the earth splitting open. This is Māra the evil one come to act so as to darken your understanding' And knowing it was so, the Exalted One addressed Māra the evil one by a verse —

Sights, sounds, and tastes[3] and smells and tangibles,
Yea, all impressions and ideas[4] thereof:—
These are the direful bait that draws the world,
Herein the world infatuated lies.
All this if he get past and leave behind,
The Buddha's follower, with heedful mind,
Passing beyond the range of Māra's might,
Like the high sun, doth fill the world with light.

Then Māra . . sad and sorrowful vanished there and then.

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[1] Namely, by way of sensations

[2] A phrase repeated below, IV, 3, § 2

[3] *Cf* above, IV, 2, § 5, *n* 3

[4] *Dhammā*, the mental percepts and images constructed out of different sensations, cover this line's meaning.

§ 8 *Alms.*

The Exalted One was once staying among the Magadhese at the brahmin village of Pañca-sālā (Five Sāl-trees[1]). Now on that occasion the young folks' festival of sending gifts to each other was taking place And the Exalted One dressing himself in the early morning and taking his robe and bowl went into Pañcasālā for alms. Then Māra the evil one entered into* the brahmin householders of Pañcasālā, inspiring them 'Suffer not Gotama the recluse to receive alms.'

Then the Exalted One even as with washen bowl he entered Pañcasālā for alms, so with washen bowl came he back again. And Māra the evil one drew nigh and said to the Exalted One:—'Hast thou too, recluse, gotten alms ?'

'Hast thou, evil one, so done that I should get none ?'

'Wherefore let, lord, the Exalted One enter Pañcasālā village a second time, and I will so do that he shall get alms.'[2]

[*The Exalted One* :—]

Māra hath generated evil force,
In seeking the Tathāgata to assail.
What ! dost thou fancy, O thou evil one,
That evil wrought 'gainst me beareth no fruit ?[3]

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[1] This village and episode, the latter more briefly told than in our *Comy.*, occur in *Dhp. Comy*, iii, 257 The festival, to judge by both accounts, was a kind of St Valentine's Day. Clansmen's daughters, arrayed in their best, held a parade, the youths having also foregathered, and presents, or at least flowers, were presented Festival-cakes were also handed about, and Māra, foreseeing much offering of these to the Buddha, and much profit accruing to the '500 maidens' at the sports, should he discourse, thwarted this The Buddha, adds B., could have foreseen the fruitlessness of his quest, had it not been unbecoming for a Buddha to have considered beforehand the chances of his obtaining food on a given round

* *Anvāviṭṭha.*

[2] A ruse to inspire insult and injury on the top of neglect The Buddha, knowing that he lied, and that he would suffer the penalty of a split head (*cf Dialogues*, i, 116, *n* 3), out of mercy did not consent. *Comy*

[3] The fruit was purgatory immediately after death. *Points of Controversy*, 340, 343 'Evil force,' lit 'demerit.' Māra was not immortal, though some one was always Māra. One is tempted to see B.

But we, behold! in very bliss we live,
To whom belongeth not a single thing.
Eaters of rapture shall we now become,
Like gods self-luminous in Radiant sphere![1]

Then Māra . . vanished there and then

§ 9 *The Ploughman.*

On one occasion, while he was staying at Sāvatthī, the Exalted One was instructing, enlightening, inciting, and inspiring the brethren by a sermon relating to Nibbāna And the brethren, with their whole mind applied, attentive and intent, listened with rapt hearing to the Exalted One

Then it occurred to Māra the evil one: 'This recluse Gotama is instructing, enlightening, inciting, and inspiring the brethren by a sermon relating to Nibbāna. What if I were now to draw near and act so as to darken their intelligence?' So Mārā the evil one, taking the shape of a peasant, bearing a mighty plough on his shoulder, and holding an ox-goad in his hand, his hair dishevelled,[2] his raiment hempen, his feet spattered with mud, drew near to the Exalted One and said.—

'And thou, recluse, hast thou seen my oxen?'

'But what hast thou, evil one, to do with oxen?'

'Mine only, recluse, is the eye and its objects, mine is the field of consciousness of the eye's contact.—whither, recluse, wilt thou go to escape from me? Mine only, recluse, is the ear and its sounds . . the nose and its odours, the tongue and its tastes, the body and its touched things, the mind and its impressions, mine is the field of consciousness of mental contact[3]—whither, recluse, wilt thou go to escape from me?'

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smiling over this, so obvious is it that the villagers would have sorely needed the mercy, had the ruse succeeded Yet as instigated, they might have come off lightly. *Cf. op. cit* 274 *f.* The second stanza occurs *Dhp* 200; *Jātaka*, vi, 54

[1] *Compendium*, 138, *n.* 4.

[2] Windisch here seems needlessly diffident The dishevelment is described in amusing detail by B.

[3] The sudden conversion of the peasant, so graphically portrayed as such, into an exponent of religious psychology gives a piquant

'Thine only, O evil one, is the eye and its objects and the field of consciousness of the eye's contact But where, O evil one, eye is not, nor object, nor field of consciousness of the eye's contact, there, O evil one, is no waygate for thee Thine only, O evil one, is the ear and its sounds . nose and its odours tongue and its tastes body and its touched things . mind* and its impressions. But where, O evil one, mind is not, nor impressions, nor field of consciousness of mind's contact, there, O evil one, is no way gate for thee'

[*Māra* —]

Things about which men say this, that, is mine !—
The folk who tell you. this or that is mine !—
If thou'st a mind to care for those and these,
Thou wilt not, O recluse, escape from me

[*The Exalted One* —]

Those things whereof they speak they're not for me.
The folk who speak one of them am not I
Do thou learn this, O evil one, and know
Thou wilt not see even the way I go [1]

Then Māra vanished there and then

§ 10 *Governance.*

The Exalted One was once staying among the Kosalese in the Himālaya regions, dwelling in a leaf-hut

Now as the Exalted One was meditating in privacy, this thought arose in his heart —'Is it possible to exercise governance without smiting nor letting others slay, without

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interest The point lies in the antithesis between the irruption of the cares of this life—the result of worldly desires, possessions, ownership —and the calm and supramundane atmosphere of the discourse on Nibbāna—the extinction of all such cares and desires Māra's exordium had failed before it was uttered. The Buddha had no eyes for things owned, else Māra had retained some hold on him.

* *Mano* .

[1] 'The way for me in relation to rebirth or destiny and so forth' *Comy* *Cf. Pss of the Brethren*, ver. 92, *n.* 1.

conquering nor causing others to conquer, without sorrowing nor making others sorrow—righteously?'

Then Māra the evil one, discerning what was in the mind of the Exalted One, drew near to him, and said. 'Let the Exalted One, lord, exercise governance, let the Blessed One rule without smiting nor letting others slay, without conquering nor causing others to conquer, without sorrowing nor making others sorrow, and therewithal ruling righteously'[1]

'Now what, O evil one, hast thou in view, that thou speakest thus to me: 'Let the Exalted One exercise governance! Let the Blessed One rule righteously?'

'Lord, the four stages to potency have by the Exalted One been developed, repeatedly practised, made a vehicle, established, persevered in, persisted in, well applied Thus if the Exalted One were to wish the Himālaya, king of the mountains, to be gold, he might determine it to be so, and the mountain would become a mass of gold.'

[*The Exalted One*:—]

And were the mountain all of shimmering gold,
Not e'en twice reckoned would it be enough
For one man's wants. This let us learn
To know, and shape our lives accordingly.
He that hath suffering seen, and whence its source,—
How should that man to sense-desires incline?
If he but understand rebirth's substrate[2]
And know: here hangs the world bound fast alway,[3]
He fain must work the bonds to eliminate.

Then Māra the evil one thought: 'The Exalted One knows me! the Blessed One knows me!' and sad and sorrowful he vanished there and then

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[1] The Exalted One was thinking compassionately of those suffering from the cruelty of rulers. Māra's plan was to make him absorbed in the fascination of exercising power *Comy.* *Cf S Luke* iv, 5–8.

[2] See I. 2, § 2, *n.* 6.

[3] Lit. 'this is the world's bond' (*sango*). *Lagganan etaŋ* *Comy.*

3 The Supplementary Five

§ 1 *Very many.*

Thus have I heard —The Exalted One was once staying among the Sākyans, at Silāvatī Now on that occasion very many of the brethren were living near the Exalted One in zealous, ardent and strenuous study

Then Māra the evil one, assuming the shape of a brahmin, with a great matted topknot,* clad in a whole antelope-skin,[1] aged and bent like the rafters of a roof, with wheezing[2] breath and holding a staff of udumbara-wood, drew near to those brethren and said to them 'Your reverences are young to have left the world, blackhaired lads that ye are,[3] blessed with the luck of youth, without in your early prime having had the fun that belongs to natural desires. Enjoy, gentlemen, the pleasures of your kind Do not, abandoning the things of this life, run after matters involving time!'

'Nay, brahmin, we have not abandoned the things of this life to run after matters involving time. It is matters of time, brahmin, that we have abandoned, who are running after things of this life Yea, brahmin, matters of time are natural desires, hath the Exalted One said, full of sorrow and despair, that way lies abundant disaster. But this doctrine is concerned with things of this life, and is not a matter of time, it bids a man to come and behold, it guides him on and away, and should be known by the wise as a personal experience'

When they had thus spoken Māra the evil one departed,

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* *Jaṭanduva*

[1] *Sa-khuraŋ* 'the hoofs left on' *Comy.* *Cf* Windisch *in loco*; *Vin. Texts*, ii, 247

[2] Translated 'snoring' in Jātaka, i, 160, stertorous breathing.

[3] *Cf* the brahmin injunction, *Laws of Manu*, *SBE.*, p. 198 'When a man sees himself wrinkled and white, . . then let him resort to the forest. . . The dialogue *verbatim* occurs above, I, 2, § 10. In the text supply *kāmā* before *vuttā*

wagging his sunken head[1] his tongue lolling about,[2] a three-branched frown standing out on his brow, and he leaning upon his staff.

Then those brethren sought the Exalted One, and entering his presence, saluted, sat down at one side and told him what had happened and what had been said

'Bhikkhus, that was no brahmin, that was Māra the evil one come to act so as to darken your understanding.'

Then the Exalted One, understanding the matter, in that hour uttered this verse[3] —

He that hath suffering seen and whence its source—
How should that man to sense-desires incline ?
If he but understand rebirth's substrate
And know here hangs the world bound fast always,
He fain must work the bonds to eliminate

§ 2. *Samiddhi*

The Exalted One was once among the Sākyas at Silāvatī[4]

Now on that occasion the venerable Samiddhi was living near the Exalted One in zealous, ardent, and strenuous study, And as he was meditating in privacy, this thought arose in his heart 'O what a gain is mine! O what a great gain is mine in having for my Master an Arahant who is a Buddha Supreme! O what a gain is mine, O what a great gain is mine in having taken orders in a religious discipline that is so well prescribed! O what a gain is mine, O what a great gain is mine in having fellow-disciples who are virtuous and noble'[5]

[1] *Comy.*: 'knocking his chin on his chest'

[2] *Comy.*: 'up and down and from side to side.'

[3] See preceding Sutta

[4] The disturbing of Samiddhi is also narrated in the Theragāthā *Comy* (*Pss of the Brethren*, p 51) on verse 46 But by a commentarial confusion, the locality in that work is called the Tapodā Park, the scene of another disturbing of this young friar See above, I, 2, § 10

[5] The text should read *kalyānadhammā* *Sabrahmacāriyo* may be an oversight for *sabrahmacārino* so the *Comy* *sabrahmacārinañ ca laddhattā*. But for anomalous forms of this word see Ed. Müller, *Pali Grammar*, p 81.

Then Māra the evil one, discerning the thoughts that were in the mind of the venerable Samiddhi, drew near, and when he was close to him made a tremendous noise, appalling and terrible, so that you would think the very earth were splitting open.[1]

And the venerable Samiddhi sought the Exalted One, and entering his presence saluted him and sat down at one side. And he told the Exalted One of what he had been thinking and what had befallen him.

'That was no splitting of earth, Samiddhi. That was Māra the evil one come to try to darken your understanding. Do you go, Samiddhi, to that same place and abide in zealous, ardent and strenuous study.'

'Yea, lord!' replied Samiddhi, and rising he saluted the Exalted One, passing round by the right, and departed. And in that same place he abode in zealous, ardent and strenuous study, and the same thoughts arose in him. And Māra, discerning his thoughts, came a second time and made a noise so that you would think the very earth was splitting open. But the venerable Samiddhi understanding that this was Māra the evil one, addressed him in a verse:—

In trust and hope forth from my home I came
Into the homeless life. And there have I
Learnt[2] mindfulness and insight, and my mind
Is tempered well. Make thou whatever shows
Thou wilt, me canst thou never terrify.

Then Māra the evil one thought, 'He knows me, the brother Samiddhi!' and sad and sorrowful he vanished there and then.

§ 3. Godhika.

The Exalted One was once staying at Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground. And on that occasion the venerable Godhika was staying at Black

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[1] *Cf.* above, IV, 2, § 7.

[2] The Theragāthā version reads *vuddhā*, 'grown,' not *buddhā*, as here. B. paraphrases the latter by *ñātā*, i.e. the French *connus*, come-to-be-known, or learnt.

Rock, on the slopes of Seers' Hill[1] And he, abiding in zealous, ardent and strenuous study, touched[2] temporary[3] emancipation of mind, and then fell away therefrom And this befel him a second, and yet a third time, yea, even six times[4]

Then he thought · 'Up to six times have I fallen away from temporary emancipation of mind What if I were now to use the knife[5]?'

Now Māra the evil one, discerning in thought the thoughts of the venerable Godhika's mind, sought out the Exalted One and in his presence addressed him in verse[6] —

> O mighty hero, O thou passing wise,
> Radiant in fame and mystic potency,

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[1] Isi-gili-passa, one of the group of hills above Rājagaha, whence the other crests could be seen Vulture's Peak, Vebhāra, Pandava, Vepulla (*M* iii, 68 *f*) A resort of the Order (*Vin Texts*, iii, 7, below, VIII, 9, § 10; *Dialogues*, ii, 123)

[2] *Comy* : *paṭilabhi*.

[3] The text has *sāmādhikaŋ*, the *Comy sāmāyikaŋ*, and defines it thus [emancipation in which] one is emancipated from opposing things in one intense moment (*appitappitakkhane*), and is intent on (*adhimuccati*) the mental object, is a mundane accomplishment (*lokiya-samāpatti*), called *sāmāyikā cetovimutti*. No other passage has been found as yet, where *sāmādhika* occurs as unmistakably referring to *samādhi*, but in the *Dhp. Comy* account of the legend (i, 431), the form is *samādhikā*, and *this* term, in the *Jātaka Comy*, ii, 383, is analysed as *sama-adhikāni* *Cf. D* ii, 151, *Jāt.* iv, 31; Watters. '*On Yuan Chwang*,' ii, 33. In the *Kathā vatthu Comy*, 35 (*Points of Controversy*, 64, *n* 3), the Mandein Pitaka Press ed. reads, for *sāmādhikāya*, *sāmayikāya*. The context there connects the word with the *a-samaya-vimutta* of *A*. v, 336, and *P P*, p 11

[4] *Comy* . 'Why did he fall away six times ? Because of an internal ailment affecting wind, bile, and phlegm Hereby he was unable to attain the requisite conditions for *samādhi*, and fell away after the momentary ecstasy' (In one Burmese MS he attains seven times)

[5] The idiom for this form of suicide *Cf Pss. of the Brethren*, p 214 B. states that Godhika cut his 'throat-tube,' but so checked the final agony as to attain Arahantship, and so, becoming *samasīsī* (*cf. PP Comy*, *JPTS.*, 1913-14, 186), ended life.

[6] He discerned that Godhika, careless as to body and life, would swiftly become Arahant *Comy*

Who hast transcended all we hate and fear
Lo! at thy feet, O seer, I worship thee.
Behold, O mighty hero, how thy follower
Is fain to die and thinketh upon death,
O thou that art the conqueror of death.
Him do thou, seat of glory![1] hold in check.
For how, Exalted Lord, may one among
Thy followers, devoted to the Rule,
As undergraduate set term to life,
With mind, O thou renowned[2] throughout the land,
That hath not yet attained [the final goal]?

But just then the venerable Godhika laid hands upon the knife.

Then the Exalted One discerning that this was Māra the evil one who spoke, addressed him in a verse.—

Ay, thus the strong in mind do go to work.
No longing have they after living on,
Craving and root of craving tearing out,[3]
Hath Godhika passed utterly away.

And the Exalted One addressed the brethren: 'Let us go, bhikkhus, to Black Rock on the slope of Seers' Hill, where Godhika of the clansmen hath taken his own life.'[4] 'Yea, lord,' said the brethren assenting So they went thither. And the Exalted One saw the venerable Godhika afar lying [supine] on his couch with his shoulders twisted round.[5]

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[1] Paraphrased by *ānubhāva-dhara*

[2] *Suta* = *vissuta* Comy

[3] See I, 3, § 9; and *Pss of the Sisters*, ver 15, 18. *Abbuyha* = *uppāṭetvā* Comy.

[4] This Black-rock suicide legend has undergone bifurcation. In *S.* iii, 123 *f.*, Vakkali is the suicide, his act being directly due to incurable disease

[5] Windisch's rendering of khandha, not by shoulder but by 'aggregate,' is strained The Commentaries do good service in revealing the simplicity of those older narratives, *e.g.* 'though lying on his back to kill himself, he died with at least his head in the orthodox posture [for repose]'

But just then a smokiness, a murkiness[1] was going toward the east, was going toward the west, was going toward the north, was going toward the south, was going aloft, was going downward, was going toward intervening points

Then the Exalted One admonished the brethren 'Do ye not see, bhikkhus, that smokiness, that murkiness going east, west, north, south, aloft, downward and in between ?'

'Yes, lord'

'That, bhikkhus, is Māra the evil one, who is seeking everywhere for the consciousness[2] of Godhika of the clansmen.[3] "Where," he is thinking, "hath Godhika's consciousness been reinstated ?" But Godhika of the clansmen, bhikkhus, with a consciousness not reinstated hath utterly ceased to live.'

Then Māra the evil one holding a vilva-wood lyre of golden colour drew nigh to the Exalted One and addressed him in verses:—

> Aloft, below, and back and forth I seek
> The quarters four and in between in vain
> I find not. Whither gone is Godhika ?

[*The Exalted One* —]

> He strong in purpose and in steadfastness,
> In contemplation rapt, to rapture given,
> In loving self-devotion day and night,
> Void of all hankering after life itself
> Now hath he overthrown the hosts of death,
> Now cometh he no more again to birth;
> Craving and root of craving tearing out,
> Hath Godhika passed utterly away

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1 *Comy.* · 'There arose as it were smoky, murky clouds.'

2 *Comy* · 'for the *paṭisandhi-citta*, or consciousness [as it emerges afresh] at re-conception or new birth The reason (*kārana*) or conditions for its becoming reinstated in a new embryo were, in Godhika's case, absent' It is a subtle touch, in this delightful legend, that, to be able to discern a transmission, from body to germ, of that which was not a substance, material or immaterial, but a resultant of forces, Māra, fertile in shape transformation, should sublimate himself into vapour. Is it possibly associated with *ātman* (*pneuma*) myths ?

3 *Kulaputta*, an unusual way of referring to a bhikkhu

* * *

But he, grief-smitten, let the lyre slide down
From hollow of his arm, and there and then
The gloomy demon vanished quite away.

§ 4 *Seven Years*

Thus have I heard:—The Exalted One was once staying at Uruvelā,[1] on the banks of the river Nerañjarā, beneath the Goatherds' Banyan.

Now on that occasion Māra the evil one, who had been dogging the Exalted One for seven years[2] watching for access, but without obtaining it, drew near to him and addressed him in verse:—

Is 't sunk in grief thou art, that in the wood
Thou meditatest? Art downcast at loss
Of wealth,[3] or art thou wishing it [were thine]?
Hast some misdeed within the village wrought?
Why makest thou no friends* among the folk?
Is there no one with whom thou canst be friends?

[*The Exalted One*:—]

Dug out** of me is every root of grief
Blameless I meditate, grieving at naught
All lust and longing for new life cut off,
O thou that art to all the careless kin!
So do I meditate, sane and immune.[4]

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[1] See above, IV, 1, § 1

[2] *Comy*: 'six before the Enlightenment, and one after'

[3] Most of the sources of the Feer edition here, and all of them below (p 157), where this passage recurs, have *cittaŋ* thought, mind The *Comy*, with Feer, reads *vittaŋ*: property, money, and explains: *vittaŋ nu jinno (sic)? (jino iti katthaci) sataŋ vā sahassaŋ vā jito si nu?* Are you beaten [to the tune of] a hundred or a thousand [coins]? At the repetition there is no further comment *C* and *v* in Singhalese letters are almost the same I have compromised, 'downcast' implicates *cittaŋ*; but 'wealth' gives the cause of the mood imputed

* *Sakkhi.* ** *Palikhāya*

[4] *Anāsavo*, rid of the delusions and vicious tendencies likened to poisonous liquids or drugs The term is ever in use in *Pss of the Brethren*, cf ver 47, etc.

[*Māra* —]

Things[1] about which men say. this, that is mine '—
The folk who tell you this or that is mine !—
For those and these if thou 'st a mind to care,
Thou wilt not, O recluse, escape from me.

[*The Exalted One* —]

Those things whereof they speak:—they're not for me
The folk who speak.—one of them am not I.
Do thou learn this, O evil one, and know
Thou wilt not see even the way I go.

[*Māra* —]

Hast thou bethought thee of[2] a Path that's safe,
By which thou mayest reach th' Ambrosial,
Depart,[3] go thou that way, but go alone
Why give thy guidance to another man ?

[*The Exalted One* —]

The people as they seek to cross beyond
Ask for a land of immortality[4]
And when they ask me, I declare to them
The end of all, where is no birth-substrate[5]

[*Māra*[6] —]

'It is as if, lord, there were not far from a village or township a lotus-pond, and a crab therein. And as if many boys or girls[7] coming out from the village or township were to

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[1] =IV, 2, § 9

[2] *Cf. Jātaka* iii, 387, on the meaning of **anubuddhaŋ*.

[3] Windisch is of opinion that, by *pehi*, 'die !' is meant, and he draws a parallel between these lines and the Māra episode in the Suttanta of the Great Decease *Dialogues*, ii, 112.

[4] *Amaccu-dheyyaŋ*, the negative form of the term rendered the 'Deathrealm,' I, 1, § 9, etc

[5] *Sabbantaŋ nirupadhiŋ*. B is silent

[6] This parable is told in *M.* i, 234, by one of the Licchavis at the defeat, in debate with the Buddha, of the Jain Saccaka

[7] A rare instance in Buddhist literature of the male sex being placed first.

draw near to that pond, and lifting the crab from the water were to place it on dry land And whenever the crab bent out a claw, those boys or girls were to be hacking and breaking and smashing it with sticks or potsherds, so that the crab with all his claws hacked and broken and smashed was not capable of descending again into the pool As in what has been said, lord, so here, whatever disorders,[1] disagreements,[2]* distortions[3]* there have been, they have all been hacked, broken, smashed by the Exalted One, and I now, lord, who seek ingress, am unable to draw nigh to him '

And Māra the evil one, in the presence of the Exalted One, spoke these verses in his disappointment —

Round and about a stone that looked like fat
Circled a crow ' Shall we find something soft,
Something that's nice ?' But finding nothing nice
He'd thence take his departure As that crow
Pecked at what proved to be a rock, so we
Disgusted take our leave of Gotama [4]

Then Māra the evil one, when he had spoken these verses before the Exalted One, departed from that place, and seated himself cross-legged upon the earth not far from the Exalted One, silent, discontented, with drooping shoulders,[5] and countenance downcast, brooding and at a loss, scratching the earth with a stick [6]

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[1] B. has *visūkāyikānīti Māra-*visūkāni* We take this in the sense B. gives it in *Atthasālinī* and the Commentator in the *Sutta-Nipāta Comy*

[2]* *Visevitāni* Contradictory statements are instanced by B

[3]* *Vipphanditāni* Referring to Māra's transformations *Comy*

[4] *Sn* vers 447, 448

[5] This description is a formula, or nearly so Windisch distorts its simplicity by making *pattakkhandho* refer to the philosophical notion of the five *khandhas* mental and bodily *Khandha* means here the upper part of the trunk or torso. *Cf Vin Texts*, iii. 13, with, above, IV, 3, § 3, also *A* iii, 57, and *Milinda* i, 9

[6] The simplicity of this early narrative is in the *Jātaka Comy* (*Bud Birth Stories*, p 106) elaborated into Māra's marking a tally of sixteen lines, one for each of his abortive attacks on the Buddha.

§ 5 *The Daughters* [1]

Now Craving and Discontent and Passion, the daughters of Māra, drew nigh and addressed him in verse.—

Whereat, O dear one, art thou so depressed ?
What man is it that thou dost grieve about ?
We'll catch him by the snare of passion's lust,
As forest elephant,[2] and him we'll bring
Hither and he shall vassal be to thee.

[*Māra* —]

Not easy is 't by passion's lust to bring
The Arahant, the Blessed of the earth,
Transcending as he doth the realm that's mine
Hence is it that I grieve abundantly.

Then Māra's daughters, Craving, Discontent, and Passion, drew near to the Exalted One, and said to him 'O recluse, we would be thy devoted slaves' But the Exalted One heeded them not, inasmuch as he was emancipated in the uttermost destruction of the rebirth-substrate [3]

Then Māra's daughters went aside and considered together thus 'Divers are the tastes of men. What if we were now each of us to assume the form of a hundred maidens ?' And they did so, and as such they again drew near to the Exalted

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[1] With this version *cf.* that in the *Jātaka Comy. loc. cit.* It is referred to in *A.* v, 46, as 'the Maidens' Questions,' and in *Sn.*, ver 835. In *ibid.*, ver. 436 (Fausböll, 435), two of Māra's 'armies' are called by the name of the first two daughters· Tanhā, Arati The third daughter's name: Ragā or Rati (*Dhp. Comy*, i, 202 *n*), is tantamount more or less to that of Māra's other army: Kāmā Windisch holds this Sutta is a later addition (*op cit* 202 *f.*)

[2] The simile implies the decoying of a wild elephant by tame cow-elephants. *Comy.*

[3] *Upadhi* *i.e.* of those feelings and desires, the resurgence of which indicates the presence of forces making for rebirth.

One and said 'O recluse, we would be thy devoted slaves [1] But the Exalted One heeded them not, inasmuch as he was emancipated in the uttermost destruction of the rebirth-substrate

Then Māra's daughters went aside and considered together thus 'Men's tastes differ Let us each assume the shapes of a hundred young women who have borne a child once and 'Let us each assume the shapes of a hundred young women who have borne a child twice.' . and 'Let us each assume the shape of a hundred women of mature age' . . and 'of a hundred senior women,'[2] but all with the same result

Then Māra's daughter drew aside and said 'True it was what father said to us —

> Not easy is 't by passion's lust to bring
> The Arahant, the Blessed of the earth,
> Transcending as he doth the realm that's mine.
> Hence is it that I grieve abundantly

For if we had approached after this fashion any recluse or brahmin who had not extirpated lust, either his heart would have cleft asunder, or hot blood had flowed from his mouth, or he had become crazy, or have lost his mental balance As a green reed that has been reaped dries up and wilts away and withers, even so would he dry up and wilt away and wither '

So they drew nigh to the Exalted One and stood at one side, and so standing Craving addressed him in verse [3]—

> Is't sunk in grief thou art, that in the wood
> Thou meditatest ? Art downcast at loss
> Of wealth, or art thou wishing it were thine ?

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[1] Lit we would cherish (or minister at) thy feet A wife is called a 'foot-minister' in *Abhidhānappadīpika-sūci.*

[2] Lit great women (*mah'itthiyo*). It is not usual to express advanced age by this term, and the *Comy* is silent But even if the context did not point to this meaning, there is the *Jātaka Comy* (*Bud Birth Stories*, 108), in which these last temptresses are described as broken-toothed and grey-haired '

[3] See IV. 3, § 4.

Hast some misdeed within the village wrought ?
Why makest thou no friends among the folk ?
Is there no one with whom thou canst be friends ?

[*The Exalted One* :—]

Now[1] that the host of sweet and pleasant shapes
Hath been repulsed, I'm seated here alone
And meditate upon the good I've won,
The peace of heart, the bliss experienced [2]
Therefore I make no friendship 'mong the folk,
Friendship with anyone is not for me

Then Discontent, Māra's daughter, addressed the Exalted One in verse —

How must a brother mainly shape his life,
Who having crossed five floods would cross the sixth ?[3]
How may impressions of the world of sense
Be kept outside of him and catch him not
Who mainly in rapt meditation bides !

[*The Exalted One* —]

With body tranquillized and mind set free,
Weaving no plans of deed or word or thought [4] *
Mindful and with no home where heart may cleave,
Who's learnt to know the Norm, who meditates
Rapt without restlessness of mind, he lets
No anger rise, nor [perilous] memories,
Yea, and no creeping torpor of the wits —

[1] Quoted *A* v, 46

[2] *Anubodhaŋ* for *anubuddhaŋ*. *Cf* p. 154, *n.* 2

[3] B gives as alternative interpretations (*a*) the perils by way of the five senses and those of the 'mind-door', (*b*) the five 'nearer' and five 'further fetters' See Rhys Davids. *American Lectures on Buddhism*, p 141 *f*

[4] * *Asankhărāṉo* not devising worldly activities of the three kinds specified I have so far not traced in Theravāda Buddhism any Vedānta theory of *sankhārā* as predispositions (*vāsana*), as adopted and applied by some Indologists

Thus must a brother mainly shape his life,
Who having crossed five floods would cross the sixth.
Thus may impressions of the worlds of sense
Be kept outside of him and catch him not
Who mainly in rapt meditation bides.

Then Passion too, Māra's daughter, in the presence of the Exalted One, spoke these verses —

All craving having severed now he goes
Attended by his bands* and companies
Yea, surely many souls will go Ah me!
This homeless man will cut out multitudes
From death king's clutches, leading them beyond

Yea, the great heroes, yea, Tathāgatas
Lead onward by the holy Norm 'Gainst them
Who by that Norm are led, who understand,
What boots our jealous spleen? . .

Then the three daughters sought out Māra the evil one. And Māra saw them coming from afar, and seeing them he addressed them in verses —

Ye fools! ye seek to cleave a mountain crest
With lily-stalks, to dig into a cliff
With finger-nails, to chew iron with teeth.[1]
Ye've knocked, as 't were, your heads against a rock,
Ye seek to find a footing in the abyss,[2]
Ye 've thrust as 't were your breast against a stake.[3]
Disgusted, come ye hence from Gotama!

In[4] glittering array they came.
Craving and Discontent and Lust.
Forthwith the Master swept them thence
As down or leaf by wind-god blown.

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* *Gaṇa*

1 = *Jāt.* iv, 383 2 *Cf* *S.* iv, 207

3 Lit 'hit (**āsajja*) a stake with your breast

4 This verse, says B., was added by the Recensionists.

CHAPTER V

SUTTAS OF SISTERS[1]

§ 1 *The Āḷavite*[2]

Thus have I heard:—The Exalted One was once staying at Sāvatthī, in the Jeta Grove, Anāthapiṇḍika's Park. Now the Āḷavite sister dressed herself early and, taking bowl and robe, entered Sāvatthī for alms. And when she had gone about Sāvatthī for it, and was returning after her meal, she entered Dark Wood seeking solitude.[3]

Then Māra the evil one, desirous to arouse fear, wavering, and dread in her, desirous of making her desist from[4] being alone, went up to her, and addressed her in verse:—

> Ne'er shalt thou find escape while in the world!
> What profiteth thee then thy loneliness?

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[1] This Chapter V has already been translated into German by Windisch, *op. cit.*, and into English in *Psalms of the Sisters* (Appendix). I repeat the latter translation here to make some emendations, and to give a few commentarial elucidations.

[2] Her name was Selā, and as such she is numbered among the Therīs, or senior sisters of the Anthology (*Pss.*, p. 43, *n.* 4). The *Saŋyutta* contains the more adequate rejoinder to the tempter.

[3] B. states that Dark Wood (Andha Vana) was a *gāvuta*, or ¼ *yojana* south of Sāvatthī (? about 1½ miles), and was so called from having been the haunt of 500 bandits who gouged out the eyes of their victims (*akkhibhedapattā*). They had so treated Yasodhara the preacher, when he had collected moneys for repairing the Chetiya of Buddha Kassapa. Dark Wood should thus perhaps be better rendered Blind Wood, *Andhavana* meaning either. The grove, adds B., was then guarded by royal custodians, and was often visited by a brother or sister in quest of solitude.

Viveka may mean spiritual detachment, but the *Comy.* here specifies it as physical (*kāyavivek' atthikinī*).

[4] *Lit.* 'fall from.'

Take thou thy fill of sense-desires and love.
Be not a woman who repents too late

Then the Āḷavite thought 'Who now is this, human or non-human, that speaketh verse? Sure 't is Māra the evil one speaketh verse, desirous of arousing in me fear, wavering, and dread, desirous of making me desist from being alone.' And the Sister, knowing it was Māra, replied with verses:—

There is escape[1] while in the world, and well
By insight[2] have I found and made it mine
Thou kin to all the careless,[3] evil one!
Not thine is it to know the Way, the Goal[4]
Like spears and javelins are desires of sense,
That pierce and rend the mortal frames of us
This that thou callest sense-desire and love.
For me a thing detested hath become.

Then Māra thought 'The Āḷavite Sister knows me!' and sad and sorrowful he vanished there and then

§ 2 *Somā.*

[On another occasion] at Sāvatthī, the Sister Somā . . when she was returning from her alms-round, after her meal, entered Dark Wood for noonday-rest,[5] and plunging into its depths sat down under a certain tree

Then Māra the evil one, desirous of arousing fear, wavering, and dread in her, desirous of making her desist from concentrated thought, went up to her and addressed her in verse:—

That vantage-ground[6] the sages may attain
Is hard to win With her two-finger wit[7]
That may no woman ever hope to achieve.

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[1] *Nissaraṇan ti nibbānaŋ* Comy
[2] *Paññā,* equated by *paccavekkhana-ñāṇaŋ.*
[3] *Cf* IV, 3, § 4
[4] Way and goal = *padaŋ*
[5] *Divā-vihārāya* lit. 'for the day-sojourn.'
[6] *Thānaŋ,* meaning both 'place' and 'opportunity' B. explains it as Arahantship.
[7] On this delightfully impudent figure *cf. Sisters,* p 45. B. gives another application of it insignificant understanding, *or* because

Then Somā thought: 'Who now is this ? Sure 't is Māra' . and replied in verses —

> What should the woman's nature signify
> When consciousness is tense and firmly set,
> When knowledge rolleth ever on,[1] when she
> By insight rightly comprehends the Norm ?
>
> To one for whom the question doth arise
> Am I a woman [in these matters], or
> Am I a man, or what not am I then ?[2]
> To such an one is Māra fit to talk

Then Māra the evil one thought 'Sister Somā knows me!' and sad and sorrowful he vanished there and then

§ 3. *Gotamī.*

[On another occasion] at Sāvatthī, the Sister Lean Gotamī[3] [4]entered Dark Wood, and plunging into its depths, sat down at the root of a certain tree for noonday rest Then Māra [4]went up to her and addressed her in verse —

> How now ? Dost sit alone with tearful face,
> As mother stricken by the loss of child ?
> Thou who hast plunged into the woods alone,
> Is it a man that thou hast come to seek ?

taking her cotton wool in two fingers she cuts the thread. For aptness we commend Dharmapāla's figure of testing the boiling rice

[1] 'The knowledge (*ñāna*) in the attainment of the fruitions proceeding,' lit rolling on For *vutta-*° in the text, read *vatta*°

[2] Questions, says B , arising under the influence of natural desire, conceit, false opinion *Comy*

[3] 'Lean through paucity of flesh and blood ' *Comy* The legend of Kisa-Gotamī, of whom we know only the family name 'she of the Gotama's,' is the most widely known of almost all those that have survived concerning the earliest followers of the Buddha, thanks mainly to E Arnold's *Light of Asia* B here repeats the story of the mustard-seed, and gives a prior account of the Gotamī, narrated more fully, not in the *Therigāthā Comy*, but in that on *Dhp* ii, 270-5

[4] *Verbatim* as in § 2

Then Sister Lean Gotamī thought 'Sure 't is Māra! . . and replied with verses.—

Past are the days when I was she whose child
Was lost! Men to that past belong—for me![1]
I do not grieve, I am not shedding tears.
And as for thee, good sir, I fear thee not
Lost on all sides is love of worldly joys.
The gloom of ignorance is rent in twain
Defeating all the myrmidons of death,
Here do I bide [to rest,] sane and immune.

Then Māra the evil one vanished there and then

§ 4 *Vijayā* [2]

[On another occasion] at Sāvatthī, Sister Vijayā rose early . and sat down beneath a certain tree for noonday rest Then Māra the evil one . came up to her and addressed her in verse —

A maiden thou and beautiful—and I
So young a lad! Now where to fivefold art
Of sounds melodious[3] we may list, O come,
Lady, and let us take our fill of joy!

---

[1] We give here a different rendering from Windisch's, which influenced that in *Pss of the Sisters* The *Comy.* sees in *accanta* simply *antam atītaŋ*, an end or term that is past, viz of the days when marriage and maternity filled her life *Bhāvan apuŋsakaŋ etaŋ* —'*This* is a sexless state, that which was for me the end of child-dying, that was also for me the end of men' [as males]. Men were 'that-endish,' ending there (*tad-antikā*, not *antikaŋ*, 'near at hand'). *Cf. anta-ko*, IV, 1, § 1, and *antiyā*, the Singh *v l* here.

[2] Of this Sister the *Comy* tells nothing Her name is equivalent to Victrix, and her verses coincide with the opening verses of Queen Khemā's longer poem (*Sisters*, p 83) Between these two women, indeed, tradition has recorded a tie of companionship, if we may assume that Vijayā Therī (*op cit*, p 91) is the bhikkhunī of the Saŋyutta.

[3] The *Comy* gives the usual list of instruments (see *op cit*, p 183, n. 4).

Then Vijayā thought. 'Who now is this? . . . Sure, 't is Māra ' and she replied with verses —

Sights, sounds and tastes and smells[1] and things to touch,
Wherein the mind delights, I leave them all
To thee, Māra, nought of that ilk I seek.
This body vile, this brittle, crumbling thing,
Doth touch me only with distress and shame.
Craving for joys of sense is rooted out
How beings are reborn in other worlds
Material, how others dwell, again,
Where matter is not, and th' ecstatic states,
Good [of their kind to bring men to those worlds] [2]
From all of these the darkness is dispelled

Then Māra the evil one vanished there and then

§ 5 *Uppalavannā* [3]

[On another occasion] at Sāvatthī, Sister Uppalavannā rose early and stood at the foot of a sâl-tree[4] in full blossom Then Māra the evil one . . came up to her and addressed her by a verse.—

Thou that art come where over thee, crownèd with blossom
[Waveth] the sâl-tree, Sister, and standest there lonely,
Beauty like thine none is there able to rival [5]
Fearest thou not, foolish girl, the wiles of seducers?

---

[1] See above, IV, 2, § 5

[2] I have modified the rendering given *op cit* p 184 B pronounces *santā samāpatti*, 'the good attainment,' to mean only the eightfold 'worldly attainment' of Jhāna practised for rebirth, and not as an accessory in the quest for Arahantship The former was 'good' so far as it went 'Darkness,' as always, is a figure for ignorance *Cf* with the last lines in § 6. We have followed S Z. Aung's views in discarding 'form' in this connection, because of its ambiguity The belief was that, in the Rūpa heavens there was such sublimated matter as served for vision and hearing, not to speak of locomotion, but in the formless, Arūpa heavens life was of purely mental stuff

[3] Nor concerning this redoubtable lady has B. aught new to say.

[4] On this tree and its appearance see *Pss. of the Brethren*, p 330

[5] B does not admit an alternative rendering for *dutiyā*, such as

Then Sister Uppalavannā thought. 'Who now is this ? . . . Sure 't is Māra . and replied with verses.—

Were there an hundred thousand seducers as thou art,
Ne'er would I tremble affrighted nor turn a hair of me !
Māra, I fear not thee, lone tho' I stand here
Lo ! I can vanish, or enter into thy body
Yea, I stand 'twixt eyebrows; thou canst not see me.

For consciousness is wholly self-controlled,
The Paths to Potency are throughly learnt
Yea, I am free from all the bonds there be.
In sooth, good sir, I have no fear of thee

Then Māra the evil one . vanished there and then.

§ 6 *Cālā* [1]

[On another occasion] at Sāvatthī, Sister Cālā rose early . . . and seated herself at the foot of a certain tree for noonday rest. Then Māra came up to her and said: 'Wherein, Sister, dost thou find no pleasure ?'[2] 'In [re]birth, friend,[3] I find no pleasure.' 'Why findest thou no pleasure in [re]-

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Windisch finds in the *Therīgāthā Comy* We do not find there such an alternative, unless, for *ekikā va,* we read *ekikā vā.* And we judge that, in ver. 230 of the Sisters' Pss., 'none to companion thee' . . should have been rendered 'no one can rival thee.' . . . This does more justice to the literary quality of the verse. It was redundant to add anything as to her want of a chaperone after the word *ekā*

We follow Windisch in finding that Māra's fourth line *in the text,* absent in *Therīgāthā,* is an intrusive errant from Uppalavaṇṇā's reply, where alone it fits, forming the second line So we omit it. Nevertheless the *Comy.* accepts the intrusion, with the exegesis: 'Just as thou, come hither, meetest with neither acquaintance nor love, so they too (the sisters alluded to as less fair) would be even as thou art.' This seems a little pointless It should be 'thou here alone, for all thy beauty, gettest no more credit than a plainer woman.'

[1] On C(h)ālā and her sisters and the discrepant ascriptions in the Canon, see *Pss. of the Sisters,* 186 *f*

[2] Or 'whereof dost thou not approve' *Cf.* above. II, 3, § 9

[3] *Āvuso,* used by the Order to all save spiritual superiors, or kings.

birth? Once born we enjoy the pleasures of the senses Who hath put this into thy mind, Sister[1] —" find no pleasure in rebirth ?"'

[*Cālā* —]

Once born we die Once born we see life's ills—
The bonds, the torments and the life cut off
The Buddha hath revealed the Norm to us—
How we may get beyond the power of birth,
How we may put an end to every ill
He brought and stablished me upon the Truth[2]
They that are born in worlds material,
And they that dwell in immaterial heav'ns[3] —
If they know not how they may end it all—
Are goers, all of them, again to birth

Then Māra the evil one, etc.

§ 7 *Upacālā*

[On another occasion] at Sāvatthī, Sister Upacālā, rising early . seated herself at the foot of a certain tree for noon-day rest Then Māra said to her 'Where, Sister, dost thou wish to rise again ?'[4]

'Nowhere, friend, do I wish to rise again'

[*Māra* —]

Nay, are there not the Three and Thirty Gods,
And gods who govern in the realms of shades,[5]
They of the Blissful Heavens, they who rejoice
In fresh creations, they who hold control

---

[1] '"Some fool" is Māra's suggestion, hence her emphasis on the teaching of the All-wise.' *Comy*

[2] 'Made me enter into, or settled me in the True (*sacce nivesayi*, a very unusual, but vivid phrase). *I e* the Third Truth or Fact of Nibbāna—the end of sorrow *Comy.*

[3] *Cf* above, § 4. She sees in rebirth so great and fearful a vista as compared with the tempter's limited opening

[4] *Uppajjati*, arise, used for 'be reborn'

[5] The Yāma or Plutonic gods On 'King Yama' see 'Devadūta-vagga,' *A.* i, 138 *f*; also *M.* iii. 178 *f*

Over what others have created[1] ? Think,
And here or there set thou thy heart's desire
The bliss of each in turn may then be thine.

[*Upacālā* :—]

[Ay, think upon] the Three and Thirty Gods,
And gods who govern in the realms of shades,
They of the Blissful Heav'ns, they who rejoice
In fresh creations, they who hold control
Over what others have created·—[Think !]
All they come evermore 'neath Māra's sway,
For all are bound by bonds of sense-desire

On fire is all the world, and racked in flames.[2]*
Ablaze is all the world, the heav'ns do quake.
But that which quaketh not, influctuate,
Untrodden by the average worldling's[3] feet,
Where Māra cometh not, nor hath way-gate—
There doth my heart abide in blest retreat.

Then Māra the evil one, etc .

§ 8. *Sīsupacālā.*

[On another occasion] at Sāvatthī, Sister Sīsupacālā rising early seated herself at the foot of a certain tree for noonday rest Then Māra came up to her and said: 'Of whose shibboleth,[4] Sister, dost thou approve ?'

'Of no one's shibboleth, friend, do I approve.'

[*Māra* —]

What ? In whose name, then, didst thou shave
Thy head and like a nun art seen, if thou

---

[1] On these curious features in Buddhist cosmogony we can find as yet no discussion to add to Childers' art *Nimmānarati*, a definition given also in *Therīgāthā Comy* , 169.

[2]* *Padhūpito.* *Cf* above, I, 5, § 1

[3] *Puthujjana*, lit. many-folk, the 'masses' or 'million,' *hoi polloi.*

[4] *Pāsanda* is exegetically derived from 'the snares (*pāsā*) of opinions thrown over the hearts of men.' *Comy.*

No heretic and no shibboleth[1] dost approve ?
What, futile and infatuate, is thy quest ?

[*Sīsupacālā* —]

'Tis they that are without, who cast the nets
Of vain beliefs on which they pin their faith —
Theirs are the doctrines I do not approve
'Tis they that lack conversance with the Norm

Lo ! in the princely Sākya clan is born
A Buddha peerless 'mong the sons of men,
Who all hath overcome,[2] before whose face
Māra doth flee away, who everywhere
Unconquered stands, he that is wholly freed
And fetterless, the Seer who seeth all,
For whom all karma is destroyed, who in
The perishing of every germ that birth
Once more engenders, is at liberty !
This is the Exalted One, my Master he,
And his the system whereof I approve

Then Māra the evil one, etc. . . .

§ 9. *Selā*.

[On another occasion] at Sāvatthī, Sister Selā, rising early . . . seated herself at the foot of a certain tree for noonday rest. Then Māra, the evil one . went up to her and addressed her in verse —

Who was 't that made the human puppet['s form] ?[3]
Where is the maker of the human doll ?[3]

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[1] The *Sanyutta* has the singular, the *Therīgāthā*, the plural

[2] *I.e.* 'all [the mystery of the] factors of life and all [the mystery of] rebirth.' *Comy.*

[3] *Bimbaŋ* 'applied to the individual organism' (*attabhāva*) *Comy.* Windisch renders by *Leib*, which does not include mind The whole 5-aggregate person is meant The same figure occurs in Raṭṭhapāla's and Ānanda's verses *Pss of the Brethren*, ver 769; 1020, where body and mind are explicitly included

> Whence, tell me, hath the puppet come to be ?
> Where will the puppet cease and pass away ?

[*Selā* —]

> Neither self-made the puppet is, nor yet
> By other wrought is this ill-plighted thing.[1]
> By reason of a cause[2] it came to be,
> By rupture of a cause it dies away.
> Like to a certain seed sown in the field,
> Which, when it lighteth on the taste of earth
> And moisture likewise, by these twain doth grow,
> So the five aggregates, the elements,
> And the six spheres of sense—even all these—
> By reason of a cause they came to be,
> By rupture of a cause they die away

Then Māra the evil one thought. 'Sister Selā knows me,' and sad and sorrowful he vanished there and then

§ 10 *Vajirā*.

[On another occasion] at Sāvatthī, Sister Vajirā, rising early . . . plunged into the depths of Dark Wood, and seated herself at the foot of a certain tree for noonday rest. Then Māra . came up to her and addressed her in a verse:—

> By whom was wrought this 'being'? Where is he
> Who makes him ? Whence doth a being rise ?
> Where doth the being cease and pass away ?[3]

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[1] *Agha* is as vague as our 'evil,' hence we have taken into account B 's *dukkha-patiṭṭhānattā attabhāvo*

[2] Or condition (*hetu*); always, in Buddhist philosophy, understood as impersonal.

[3] We have slightly altered here to get closer following of the original. '*Satta*,' 'being,' is used for living intelligent creatures in general, including *devas*. 'All souls' would be perhaps a better rendering, the emphasis in the word being upon a permanent entity held to reside in a perishable frame, the worst of heresies for Buddhism. 'In the ultimate or highest sense,' comments B., 'a "being" is not found (or known)' So *Kathāvatthu* (*Points of Controversy*, p. 8, *n*. 3). Māra

Then Sister Vajirā thought 'Who now is this? Sure 't is Māra' . . and replied in verse —

> 'Being'! Why dost thou harp upon[1] that word?
> 'Mong false opinions, Māra, hast thou strayed.
> Mere bundle of conditioned factors, this!
> No 'being' can be here discerned to be.
> For just as, when the parts are rightly set,
> The word 'chariot' ariseth [in our minds],
> So doth our usage covenant to say
> 'A being' when the aggregates are there.
>
> Nay, it is simply Ill[1] that rises, Ill
> That doth persist, and Ill that wanes away
> Nought beside Ill it is that comes to pass,
> Nought else but Ill it is doth cease to be[2]

Then Māra the evil one thought· 'Sister Vajirā knows me,' and sad and sorrowful he vanished there and then

Here endeth the Sisters' Suttas

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was apparently pointing to himself or to Vajirā in 'harping on (*paccesi*, *cf Dialogues*, i, 252, *n* 3; lit. 'going back to'). In *Thera gāthā*, ver. 60, *Comy.*, the verb is paralleled by *gavesanto*, seeking.

[1] The suffering attending the life of the five aggregates *Comy* It is as if Vajirā went on to say. 'If you must have a unity, a unified notion that is perpetually present when the five aggregates are present, take Suffering rather than *Satta*. *There* is constancy of being for you, so only you see in that too the threefold pulse of life:—genesis, equilibrium, dying away

[2] It is a curious accident that verses so famous and quoted in the Canon (*Kathā-vatthu*) and other works, *e g.* *Mil.* i, 45, and by B himself, *e g* *Visuddhi-magga*, ch. xviii, as these should (1) not be incorporated in the Therīgāthā, (2) receive so brief a notice in the *Comy*, (3) be accompanied by no legend about their author.

CHAPTER VI

THE BRAHMĀ SUTTAS

CHAPTER I

§ 1 *The Entreaty.*

Thus have I heard.—The Exalted One was once staying at Uruvelā,[1] on the banks of the river Nerañjarā, beneath the Goatherd's Banyan, and he had just attained full enlightenment Now as he was privately meditating,[2] the thought arose in him. 'I have penetrated[3] this Norm,[4] deep, hard to perceive, hard to understand,[5] peaceful* and sublime, no mere dialectic, subtle, intelligible only to the wise. But this is a race devoting itself to the things to which it clings,[6] devoted thereto, delighting therein And for a race devoting itself to the things to which it clings, devoted thereto, delighting therein, this were a matter hard to perceive, to wit, that this

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[1] See above, IV, 1, § 1. This Sutta occurs *verbatim* as the story of Brahmā's entreaty in *Vin Texts*, i, 84 *f* It is also given nearly *verbatim*, in *Dialogues*, ii, 29 *f.*, as an episode in the life of each of the seven Buddhas there recognized as the series of great world-saviours, but with two variants·— (1) the god proffers his request three times; (2) the four lines beginning 'In days of old' . . . are omitted

[2] When ? asks B In the eighth week after his Enlightenment (*buddha-bhūtassa aṭṭhame sattāhe*), and he mentions the intervening incidents recorded also in the *Jātaka Comy* (*Bud. Birth Stories*, p. 109 *ff*)

[3] *Adhigato ti paṭividdho. Comy.*

[4] 'The Dhamma of the Four True Things.' *Comy.* On this and the next paragraphs, the reader may consult notes in *Dialogues*, ii, 29 *f* This translation differs only in a few details

[5] *Dur-anubodho. Cf.* above, p. 154, *n* 2.

* *Santo.*

[6] 'To the fivefold pleasures of sense.' *Comy*

is conditioned by that—that all that happens is by way of cause This, too, were a matter hard to discern, to wit, the tranquillization of all the activities of [worldly] life, the renunciation of all substrates of rebirth, the destruction of natural cravings, passionlessness, cessation, Nibbāna And now I only might teach the Norm, and others might not acknowledge me this would be wearisome to me, this would be hurtful to me [1]

And then verily to the Exalted One were revealed these verses on the spur of the moment, unheard of before —

This that thro' many toils I've won,
Enough ! Why should I make it known ?
By folk with lust and hate consumed
Not this a Norm that can be grasped.
Against the stream [of common thought],[2]
Deep, subtle, fine, and hard to see,
Unseen 't will be by passion's slaves,
Cloaked in the murk [of ignorance] [3]

In such wise, pondering over the matter, did the heart of the Exalted One incline to be averse from exertion and not towards preaching the Norm

Thereupon to Brahmā-Sahampati,[4] becoming aware in thought of the thoughts of the Exalted One, was this revealed.—' Woe, woe ! now will the world perish ! Woe ! now will the world utterly perish, in that the heart of the Tathāgata, Arahant, Buddha Supreme inclines to be averse from exertion and not towards preaching the Norm !

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[1] *I e.* physically, if we may take *kāya*, when opposed to *citta*, *in a Commentary*, as *rūpa*, ' body ' (See *Compendium*, 96, *n* 3). ' In mind (*citte*) a Buddha can feel neither weariness not hurt ' *Comy.*

[2] *E g* in its doctrines of impermanence, ill, non-soul-entity, non-beauty (in what superficially seems so), it goes against the stream of beliefs. *Comy*

[3] *Avijjā rāsinā ajjhotthatā. Comy.*

[4] B gives a tradition that this deva had been one Sahaka, a Thera in Buddha Kassapa's dispensation, and by sustained First Jhāna was reborn as a Brahmā god. The *history* of the name is unknown B represents him as attended here by deva-hosts.

Then did Brahmā-Sahampati, even like a strong man stretching his bent arm out, or drawing together his arm outstretched, vanish from the Brahmā world and appear before the Exalted One. And Brahmā Sahampati, draping his outer robe over one shoulder, and stooping his right knee to the ground, raised his joined hands towards the Exalted One and said:

'Lord! let the Exalted One preach the Norm! Let the Blessed One preach the Norm! There are souls whose eyes are hardly dimmed by dust[1]; they are perishing from not hearing the Norm. They will come to be knowers of the Norm.'

Thus spake Brahmā Sahampati. And thereafter he said this also:

There hath appeared in Magadha before thee
  A Norm impure by minds unclean contrived.[2]
Unlock this door[3] t' Ambrosia! Let them hearken
  To Norm by Pure and Holy One revived.

As on a crag on crest of mountain standing
  A man might watch the people far below,
E'en so do thou, O Wisdom fair, ascending,
  O Seer of all, the terraced heights of truth,
Look down, from grief released, upon the nations
  Sunken in grief, oppressed with birth and age.[4]
Arise, thou Hero! Conqueror in the battle!
  Thou freed from debt! Lord of the Caravan!
Walk the world o'er, [sublime and blessed Teacher!]
  Teach us the Norm! There are, who'll understand.

Then the Exalted One, understanding the entreaty of Brahmā, because of his pitifulness toward all souls,[5] looked down with a Buddha's Eye over the world. The Exalted One

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[1] 'The eye of insight, little affected by lust, hate, delusion.' *Comy.*

[2] According to B., these are the six teachers named above, III, 1, § 1, whose doctrines were already published.

[3] *Comy.*: The Ariyan Path to Nibbāna.

[4] Thus far these six lines occur in the *Iti-vuttaka*, § 38.

[5] *Sattā* or beings, creatures. Not metaphysically taken.

saw, with a Buddha's Eye, so looking, souls whose eyes were scarcely dimmed by dust, and souls whose eyes were sorely dimmed by dust, souls sharp of sense and souls blunted of sense, souls of good and souls of evil disposition, souls docile and souls indocile, some among them living with a perception of the danger of other worlds and of wrongdoing As in a pool of blue or red or white lotus, some lotus plants born in the water, emerge not, but grow up and thrive sunken beneath the surface, and other lotus plants, born in the water and growing up in the water, rise to the surface, and other lotus plants, born in the water and growing up in the water, stand thrusting themselves above the water and unwetted by it, even so did the Exalted One, look down over the world with a Buddha's Eye, and see souls whose eyes were scarcely dimmed by dust, souls whose eyes were sorely dimmed by dust, souls sharp of sense and blunted of sense, souls of good and souls of evil disposition, souls docile and souls indocile, some among them living with a perception of the danger of other worlds and of wrongdoing

Seeing Brahmā Sahampati he made response in verse —

> Open for them the doors stand to Ambrosia !
> Let those that hear renounce the faith they hold [1]
> Foreseeing hurt I have not preachèd, Brahmā,
> The Norm sublime and excellent for men.

Then Brahmā Sahampati thought ' Now am I one by whom an opening has been given for the preaching of the Norm by the Exalted One !'

And he bowed down before the Exalted One, and passing round him by the right, vanished there and then.

§ 2. *Holding in Reverence.*

Thus have I heard.—The Exalted One was once staying at Uruvelā, on the banks of the river Nerañjarā, beneath the Goatherd s Banyan, just after he had become fully enlightened.

[1] *Comy.*. ' Let them all give up (*vissajjantu*) their own faith (*sad-dhaŋ*) '

And to the Exalted One, as he meditated in privacy, the thought arose in his mind[1] —'It is ill to live paying no one the honour and obedience due to a superior. What recluse or brahmin is there under whom I could live paying him honour and respect ?[2]

Then the Exalted One thought: 'For the perfecting of the moral code[3] [if] imperfectly carried out, I should live under another recluse or a brahmin, paying him honour and respect But I see not anywhere in the worlds of gods—Māras, Brahmās—not among recluses and brahmins, not among the whole race, human or divine, any other recluse, or any brahmin more accomplished in moral conduct than myself, and under whom I might live, paying him honour and respect

So, too, for the perfecting of concentrative studies, for the perfecting of studies in insight, for the perfecting of study in emancipation, for the perfecting in contemplation of the knowledge of [my] emancipation, [if] imperfectly achieved, I should live under another recluse or a brahmin, paying him honour and respect But I see not anywhere in the world of gods—Māras, Brahmās—nor among recluses and brahmins, not among the whole race, human or divine, any other recluse or brahmin more accomplished in any of these branches than myself, and under whom [for that reason] I should live, paying him honour and respect

This Norm then, wherein I am supremely enlightened—what if I were to live under It, paying It honour and respect ![4]

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[1] 'Namely, in the fifth week.' *Comy* See above, p. 171, *n* 2

[2] The Buddha was then about 35 In Manu, III, 1, the term for being *in statu pupillari* is stated to be from 9 to 36 years, for a brahmin—*i e* till the Vedas are mastered. Bandhāyana gives till over 48 years

[3] On this and the four following branches of saintly studies, *cf* above, III, 3, § 4

[4] *Cf. D* iii, 77 'live ye having the Norm as your island, as your refuge, and no other' The Dhamma or Norm came at one time and in one branch of Buddhism to be considered as a god (Hopkins, *Religions of India*, 249, 358, *cf* *Manu*, XII, 50, 'the law') It is just possible that this Saṃyutta passage may have been considered as bestowing the sanction for this view. (*Dhammo*, as a masculine noun,

Thereupon Brahmā Sahampati, becoming aware in thought of the thoughts of the Exalted One, even like a strong man stretching his bent arm out, or drawing together his outstretched arm, vanish from the Brahmā world and appear before the Exalted One And Brahmā Sahampati, draping his outer robe over one shoulder, raised his joined hands towards the Exalted One and said·

'Even so, Exalted One! Even so, Blessed One! They, lord, who in time past were Arahants, Buddhas Supreme, those Exalted Ones did also live only under the Norm, honouring and respecting it. They also, lord, who in time to come will be Arahants, Buddhas Supreme, they will live only under the Norm, honouring and respecting it. Let the Exalted One also, lord, who now is Arahant Buddha Supreme live only under the Norm, honouring and respecting it'

Thus spake Brahmā Sahampati, and thereafter he spake thus:—

They who were Buddhas in the days of yore,
And they who will be Buddhas yet to come,
And he who Buddha is in this our day,
Slayer of griefs for many multitudes
All these have ever lived or[1] now do live
Holding in reverence the holy Norm,
Ay, in the days to come so will they live.
Wherefore let whoso fain is for his good,
Aspiring to be numbered 'mong the great,
Hold ever holy Norm in reverence,
Remembering the Buddhas' ordinance

§ 3. *Brahmadeva.*

Thus have I heard.—the Exalted One was once staying at Sāvatthī, in the Jeta Grove, Anāthapiṇḍika's Park.

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would be referred to as 'him,' and aid the growing myth. For the orthodox view *cf. Vin. Texts*, i, 91; *M* i, 171, translated in *Points of Controversy*, p 169

[1] The text has *ca*, 'and.' B guards the reader from seeing therein more than one living Buddha.

Now on that occasion Brahmadeva, son of a certain brahminee, left the world, going from home into the homeless in the Order of the Exalted One And the venerable Brahmadeva, remaining alone and separate, earnest, ardent, and strenuous, attained ere long to that supreme goal of the higher life, for the sake of which the clansmen rightly go forth from home into the homeless, yea, that supreme goal did he by himself, even in this present life, come to understand and realize He came to understand that birth was destroyed, that the holy life was being lived, that his task was done, that for life as we conceive it[1] there was no hereafter. And the venerable Brahmadeva thus became one of the Arahants [2]

Now the venerable Brahmadeva rose early one morning, and dressing himself, took robe and bowl and entered Sāvatthī for alms And going about Sāvatthī, house by house, he came to his own mother's dwelling.

At that time his mother, the brahminee, was habitually making an oblation[3] to Brahmā Then it occurred to Brahmā Sahampati · 'This mother of the venerable Brahmadeva, the brahminee, makes her perpetual oblation to Brahmā What if I were now to approach and agitate her ?' So as a strong man might stretch forth his bent arm, or bend his arm stretched forth, Brahmā Sahampati vanished from the Brahmā world and appeared at the dwelling of the mother of the venerable Brahmadeva And standing in the air he addressed her in verses:—

> Far hence, O brahminee, is Brahmā's world,
> To whom thou servest offerings alway.
> And Brahmā feedeth not on food like that.

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[1] Lit 'for thusness' (*itthattāya**), a word we need in serious diction.

[2] We find no reference elsewhere to this Arahant Taking name and episode together, some Indologists might pronounce him to be a fiction to suit the occasion The account of his achievement is here given in one of the canonical formulas of arahantship. See *S* vi, p. vii (B.)

[3] Consisting, says B, of food. He gives a picture of how she decorated the house to set off her offering

What babblest thou* unwitting of the way,
O brahminee, unto the Brahmā world ?[1]
Lo here ! this Brahmadeva, son of thine,
A man who ne'er will see another world,[2]
A man who past the gods hath won his way;
An almsman who doth nothing call his own,
Nor other soul beside himself maintains:—
This man into thy house hath come for alms.
Worthy of offerings, versèd in the Lore,[3]
With faculties developed and controlled,
Meet for oblations from both gods and men,
True brahmin—' barring all things evil out'—[4]
By evil undefiled, grown calm and cool,
He moveth on his quest for sustenance.
There is no after, no before for him,[5]
He is at peace, no fume of vice is his ;[6]
He is untroubled, rid of hankering;
All force renouncing toward both weak and strong.[7]
Let him enjoy the choice meats thou hast served.

By all the hosts of evil unassailed,[8]
His heart at utter peace, he goes about

---

* *Jappasi.*

[1] Brahmā-gods are maintained by Jhāna-rapture (*sappītikajjhānena*), and the way to attain their world is by the Four Jhānas of merit (*kusalajjhānāni*). *Comy.* *Cf.* above, IV, 2, § 8.

[2] A free rendering of *nirupadhiko:* 'without birth-substrate.'

[3] *Lit.* Veda-goer, borrowed from brahmin terminology. Veda means also 'feeling,' hence *Comy* . 'gone to the end of sorrow by the Four Paths'—just an exegetical definition.

[4] The usual exegetical definition of *brāhmano bāhetvā*, 'having put outside.' See *D.* iii, 93, § 22.

[5] 'No past, no future: deprived of desire and lust for mental and bodily aggregates such as they have been and will be.' *Comy.* Or *cf.* above, I, 1, § 10.

[6] *Sn.* ver. 1048 (trs 1047).

[7] 'Even if he use a staff (*danda,* lit. staff, is used symbolically for force; *cf.* III, 1, § 1, 'despot's weapons'), he has no will to injure with it.' *Comy.* *Cf Pss. of the Brethren,* p. 323, *n.* 1.

[8] *Sn.* ver. 794 (trs. 793). Commentators of both works agree.

Like tamèd elephant, with vices purged.
Almsman most virtuous, and with heart well freed:
Let him enjoy the choice meats thou hast served.

On him so worthy of the gift do thou,
In confidence unwavering, bestow thy gift.
Work merit and thy future happiness,
Now that thou seest here, O brahminee,
A sage by whom the flood is overpassed.[1]

On[2] him so worthy of the gift did she,
In confidence unwavering bestow her gift.
Merit she wrought, her future happiness,
When [at her door] the brahminee beheld
A sage by whom the flood was overpassed.

§ 4. *Baka the Brahmā god.*

Thus have I heard:—The Exalted One was once staying at Sāvatthī, in the Jeta Grove, Anāthapiṇḍika's Park.

Now at that time there arose in the mind of Baka the Brahmā god,[3] evil, erroneous notions, to wit: 'This [Brahmā-life] is permanent and stable, this is eternal, this is absolute, this is influctuate in its nature; in this [life] there is no birth, nor decay, nor death; no falling from, nor rising up to; and beyond this there is no further salvation.'[4]

Then the Exalted One, discerning by thought the thoughts of Baka the Brahmā, like as a strong man might stretch forth his bent arm, or bend his arm stretched forth, vanished from Jeta's Grove, and appeared in the Brahmā world.

Then Baka the Brahmā saw the Exalted One coming afar off, and he called to him: 'Come, my lord! welcome, my lord!

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[1] *Cf.* I, 1, § 1.

[2] The concluding verses are assigned by B to the 'Council-compilers' of this Book of the Suttas

[3] On this god see *M* i, 328 The episode and verses form the 'Baka-brahmā Jātaka,' *Jāt* iii, 359 (trs. 219)

[4] *Cf. S* iii, 85.

long is it, my lord, since thou madest occasion to come this way. [See], my lord, this [Brahmā-life] is permanent and stable; this is eternal, this is absolute, this is influctuate in its nature, in this [life] there is no birth, nor decay, nor death; no falling from, nor rising up to; and beyond this there is no further salvation.'

To him, so saying, the Exalted One spake thus: 'Alas, the good Brahmā Baka is very ignorant! Alas, the good Brahmā Baka is very ignorant! Inasmuch as he will be saying that something which is impermanent is permanent; that something which is unstable is stable; that something which is temporal is eternal, that something which is relative is absolute, that something from which one is bound to fall, admits not of decease. Where there is birth, decay, death, decease and rebirth, of such a life will he be speaking as he does:—that no such things happen. And whereas there is another salvation beyond this, he will be saying that there is no other such!'

[*Baka* —]

We seventy-two,[1] Gotama, from our good works
Rule o'er the world, birth and old age transcending.
This is our last Veda-won life as Brahmās;
Many the folk off'ring us prayers and praises.[2]

[*The Exalted One*:—]

Brief is this life; verily length pertaineth
Not to this life, deemed by thee, Baka, so lengthy,
'Gainst the life waiting for thee,[3] O Brahmā,
As I discern, lasting through countless ages.

[*Baka*:—]

If thou be th' Exalted One, birth and old age
Transcending, then thine is the infinite vision

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[1] Does this represent the number of the chief (Mahā) Brahmās?

[2] *Abhiyappanti*: 'lifting joined hands toward us, glorifying us, aspiring to be as we are.' *Comy.*

[3] *Tava avasiṭṭhaŋ ettakaŋ āyun ti ahaŋ jānāmi. Comy.* On the 'countless ages' see computations in *Jāt. Comy. loc. cit.*

What help brought me rites and good works aforetime
Do thou declare this so that I may learn it.

[*The Exalted One* :—]

When many men, thirsty and heat-tormented,
Thou in the past gavest to drink [and saved them]:
Lo ! this was thy 'rites and good works aforetime.'
As one from sleep newly awaked I remember [2]

At Antelope Bank,[3] when the village was raided,
Thou didst release folk bound and led off captive;
Lo ! this was thy 'rites and good works aforetime.'
As one from sleep newly awaked I remember.

When mystic force wielding thou didst deliver
In Gangā's stream, vessel and crew assailèd,
By cruel snake fain to devour men victims:
Lo ! this was thy 'rites and good works aforetime'
As one from sleep newly awaked I remember.

And I, by name Kappa, was once thy pupil,
Intelligent, wise did his teacher deem him:[4]

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[1] I think this is more accurately rendered than the Jātaka translation, and agrees better with the emphatic refrain in the Buddha's reply:—*This* was . . . 'If' and 'thine is' are inserted from the *Comy.* Metrical exigencies, perhaps, have rendered the Pali stanza a little obscure. 'You, being as you say, so far-seeing as to my life, tell me which of my past good deeds brought me here' According to B., *vatasīlavattaŋ* is just *sīlaŋ* *Vata* can scarcely mean the expletive *vata !* just here, as Feer seems to have thought I prefer to let it stand as 'rites' that were really fruitful, to wit, brave deeds The *S.* and *Jāt. Commentaries* elaborate the legends alluded to In the first three cases, Baka in a former birth as the hermit Kesava exerts magic power, bringing a stream past the parched, strayed caravan, making dacoits see a vision of royal police approaching, and scaring away the snake as a Garuda-bird The fourth instance is explained in the *Kesava Jātaka* (iii, 141 *f* ; tis 93 *f*).

[2] 'As if it were a dream' *Jāt Comy*

[3] *Eni-kūlasmiŋ* (*Jāt* *sic*) :—our *Comy.* .—*Gangā-tire* 'va *Jāt. Comy.*:—*Eniyā nāma nadiyā kūle.*

[4] Again I suggest a better rendering than that of the Jātaka translation. The point of the allusion is, not that Kappa thought Kesava

Lo! this was thy 'rites and good works aforetime.'
As one from sleep newly awaked I remember.

[*Baka* —]

O this my life surely thou understandest!
Yea, thou dost know others, since thou art wakened[1]
Yea, hence prevails round us thy mighty glory,
Radiance it sheds over the world of Brahmās.

§ 5. *Another false opinion.*

On another occasion, at Sāvatthī, the evil and erroneous notion had occurred to a certain Brahmā: 'No recluse or brahmin can come here.'

Then the Exalted One, learning by thought the thoughts of that Brahmā, like as a strong man might stretch forth his bent arm, or draw in his arm stretched out, vanished from Jeta's Grove, and appeared in the Brahmā world. And the Exalted One seated himself cross-legged in the air above that Brahmā, flames radiating from his body.[2]

Now it occurred to the venerable Moggallāna the Great: 'Where is the Exalted One now abiding?' And with the heavenly eye, purified, passing the sight of men, he saw the Exalted One, seated above that Brahmā, flames radiating from his body. Then, seeing him there, the venerable Moggallāna, like as a strong man . vanished from Jeta's Grove, and appeared in the Brahmā world, and seated him-

—a weak creature—wise, but that Kesava set such store on Kappa's intelligence and character, and so reported to the King The Jāt. text reads *amaññaŋ*, 'I deemed' The Br has *amañña*, which is both 1st and 2nd person. If the verse is quoting Kesava's report, the 1st person is right.

[1] *Buddho*

[2] *Tejodhātuŋ samāpajjitvā* 'having attained to the sphere, or elemental condition, of heat' By this technical phrase it is implied that, making the self-hypnotizing preamble (*parikamma*) of fixing sense and mind on fire, Jhāna was induced and, with it, 'the power at will to emit fire from the whole body' *Comy.* *Cf. Pss. of the Sisters*, p. 112.

self cross-legged in the air eastward of and lower than the Exalted One, flames radiating from his body.

And Kassapa the Great, and Kappina the Great, and Anuruddha,[1] wondering, each to himself where the Exalted One might be abiding, discerned him after the same fashion, and each of them . . . appeared in the Brahmā world and seated themselves cross-legged in the air above that Brahmā, the first to the south, the second to the west, the third to the north of, and all of them lower than the Exalted One, flames radiating from their bodies.

Then the venerable Moggallāna addressed that Brahmā in a verse:[2]—

> Dost hold even to-day, my friend, the views
> Which heretofore are views that thou hast held ?
> Dost thou behold, in this thy Brahmā-world,
> The dazzling sheen whereby 't is all excelled ?

[*The Brahmā* :—]

> My lord, no longer do I hold the views
> Which heretofore are views that I have held.
> I do behold, in this my Brahmā world,
> The dazzling sheen whereby 't is all excelled.
> How were it possible for me to-day
> 'I am eternal ! I am permanent !' to say ?

Then the Exalted One, having agitated that Brahmā, like a strong man might stretch out his bent arm . . ., vanished from the Brahmin world and appeared in Jeta's Grove.

Then the Brahmā admonished one of his retinue, saying: 'Come, dear sir, do thou approach the venerable Moggallāna the Great, and say unto him: "Are there, my lord Moggal-

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[1] These four great Brethren were by their leader declared foremost, respectively, in magic power, asceticism, preaching to the Order and the 'celestial eye.' *A* i, 23.

[2] This context was overlooked in *Pss. of the Brethren*, p 392 *f.*; hence the verses are slightly inaccurate, the 'views' in question being held up to the moment when the splendid visitors proved them false.

lāna, yet other disciples of that Exalted One as gifted and as mighty as the lords Moggallāna, Kassapa, Kappina, and Anuruddha ?" '

'Even so, dear sir,' did that attendant Brahmā make response. And he fulfilled the behest To him thus asking, the venerable Moggallāna the Great addressed this verse —

> Disciples of the Buddha many they
> Who threefold lore have won and magic sway;
> Are skilled the thoughts of other minds to read,
> Are Arahants, in whom the Drugs are dead [1]

Then that Brahmā, delighted and grateful that these words were spoken, repaired to the great Brahmā and said 'My lord, thus and thus did the venerable Moggallāna the Great reply. And the great Brahmā was delighted at that which the attendant Brahmā told him.

§ 6 *Infatuation*

On another occasion, at Sāvatthī, the Exalted One was meditating during the noonday heat

Now two[2] independent Brahmās, Subrahmā and Suddhavāsa, had come to see the Exalted One, and they waited one at each post of the door [3] And Subrahmā said to Suddhavāsa: 'Dear sir, not yet is it a fitting time to wait upon the Exalted One He is meditating during the noonday heat.

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[1] Enumerating the six 'super-knowledges' (*abhiññā*). But it is curious that the sixth and last should be mentioned twice, and the 'celestial ear' (supernormal hearing) be left out For B. confirms the fact (commenting on *A.* i, 163-5), that 'threefold lore'—a brahminic idiom annexed by Buddhism—meant super-memory, celestial eye, and destruction of Āsavas ('drugs') Nevertheless he does not note the omission here The detailed order followed in the *Sayyutta-Nikāya* (see ii, 121; 212) is magic power (*iddhi*), the 'ear,' telepathy, super-memory, the 'eye,' drug-immunity—the same as that followed in *Dialogues*, i, 88 *f.*, *cf D* iii, 281

[2] *Pacceka-brahmā* I have no traditional explanation to give of this species.

[3] *Comy*: 'like sentries.'

There is such and such a Brahmā-world, blissful and prosperous, where dwells an infatuated Brahmā [1] Come, dear sir, let us go to that world that we may agitate that Brahmā. Suddhavāsa consented and, like a strong man might stretch out his bent arm . they two vanished from before the Exalted One and appeared in that world.

Now that Brahmā saw those Brahmās coming from afar and called to them 'How now, dear sirs ! whence come ye ?'

'We, dear sir, come from the near presence of that Exalted One, Arahant Buddha Supreme But thou, dear sir, shouldst go to wait upon that Exalted One, Arahant Buddha Supreme.'

Then the Brahmā, not brooking such words, reproduced himself a thousand times[2] and said to Subrahmā: 'Dost thou not see, dear sir, what the might of my magic power is like ?'

'I see, dear sir, what thy might and thy magic power are like '

'I then, dear sir, being so great in magic power, so great in might, to what other, recluse or brahmin, should such as I go to present myself ?'

Then Subrahmā the independent Brahmā reproduced himself two thousandfold and said to the Brahmā 'Dost thou not see, dear sir, what my magic power and majesty are like ?'

'I see, dear sir, what thy magic power and majesty are like '

'Now this Exalted One, dear sir, is greater in magic power and majesty than both thee and me Thou shouldst go, dear sir, to present thyself to that Exalted One, Arahant Buddha Supreme '

Then that Brahmā addressed a verse to Subrahmā —]

[In sculptured frieze reck'ning] the tiers by hundreds
Of 'fairwing' birds[3] three, and four of flamingoes,

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[1] *Comy* 'self-satisfied with his own power and glory'

[2] On this form of *iddhi*, *cf. Pss of the Brethren*, ver 563, *Jāt* i, 114 (trs 14)

[3] *Supaṇṇā*, identified by Childers with the mythical Garuḷā, or Garuḍa, the mythical roc-like bird of India.

And five of tigresses all fierily glowing,[1]
This heavenly fane shineth afar, O Brahmā,
Over the north firmament shedding a glory.

[*Subrahmā* :—]

Albeit thy heavenly fane far shineth,
Over the North firmament shedding a glory,
He beauteous in wisdom,[2] discerning canker*
In visible objects material, ever
To fluctuate doomed, therein takes no pleasure.

So Subrahmā and Suddhavāsa, independent Brahmās, having agitated that Brahmā, vanished there and then. And that Brahmā on a later occasion came to present himself before the Exalted One, Arahant Buddha Supreme.

§ 7. *The Kokālikan.*

On another occasion, at Sāvatthī, the same two Brahmās, when the Exalted One had retired to meditate during the noonday heat, came to see him and waited one at each post of the door.

And in the presence of the Exalted One, Subrahmā spoke this verse concerning the Kokālikan brother[3]:—

Who can determine, who here understand,
When meas'ring him of whom measure there's none ?
Clogged and confused the average man, methinks,
Who to th' illimitable limit lays.

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[1] The *Comy.* reads *vyagghiniyā pañcasatāti pañca vyagghiniyā-panti satāni . . . vyagghasadisā ekacce migā vyagghiniyā nāma.* Why not tigers ? Or should we read *vyagghīn 'issā* ('tigress-deer')? For *issā cf. Jāt.* v, 427 The fives refer either to the number of statues (*vūpa's*), or to the rows of them. And Subr 's reply is a play on the word *rūpa,* which means also *material,* and visible things in general.

[2] *Comy.* : 'the Master.' *Cf.* above, VI, 1, § 1: 'O Wisdom Fair'

* *Ranaṃ*

[3] On the Kokālikan's libel see below, § 10.

§ 8. *Tissaka.*

On another occasion, at Sāvatthī, they came again . . . and Subrahmā, in the presence of the Exalted One, spoke this verse concerning Katamoraka-Tissaka:—

Who can determine, who can understand,
When meas'ring him of whom measure there's none ?
Clogged and without wisdom* is he, methinks,
Who to th' illimitable limit lays.

§ 9. *Tudu Brahmā.*

On another occasion, when the Exalted One was staying at Sāvatthī, the Kokālikan bhikkhu[1] was afflicted, suffering and very ill

Then Tudu, the independent Brahmā,[2] when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, drew near to the Kokālikan bhikkhu. And, standing in the air, he spoke thus to the Kokālikan: 'Put thy heart's trust, Kokālika, in Sāriputta and Moggallāna ! Lovely are Sāriputta and Moggallāna !'

'Who art thou, friend ?'

'I am Tudu, independent Brahmā'

'Wast thou not, friend, declared by the Exalted One to be a Never-Returner ? Why then, what dost thou in that thou hast returned to this world ? Behold what a mistake thou hast herein committed !'[3]

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[1] See § 10

* *Akissavaŋ*

[2] See above, § 6, *n* 1 B. states that this deva had been the tutor of the ailing man, and that having won, as man, to the Third Fruition (that of never returning to earth), he was after death reborn in Brahmā world (to pass utterly away in some 'higher' heaven).

[3] *Comy* . The Kokālikan thought: 'he comes to chide me, not discerning the boil on his own forehead' Tudu perceives the wretch is too ill for admonishing, and pronounces over him the sweeping assertions in the verses.

[*Tudu* :—]

In sooth to every man that's born
A hatchet grows within his mouth,
Wherewith the fool, whene'er he speaks
And speaks amiss, doth cut himself.
He who the blameworthy doth praise,
Or who the praiseworthy doth blame,
Builds by his mouth his evil doom,
And by that doom he finds no weal.
Trifling the evil luck[1] of one
Who by the dice doth lose his wealth.
But greater far his evil luck,
Taking his all and eke himself,
Who 'gainst the Blessed Saints on earth
Doth set his heart at enmity
For vaster epochs doth he go—
A hundred thousand years and eke[2]
Thirty and six, and yet five more—
To life in purgatory, who,
In thought and word on wrong intent,
Utters abuse of Ariyans [3]

§ 10. *The Kokālikan.*

On another occasion, at Sāvatthī, the Kokālikan bhikkhu,[4] coming into the presence of the Exalted One, saluted him and took his seat at one side. And so seated said thus to

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[1] *Kali*, rendered here also as 'evil doom'

[2] On these epochs: *nirabbuda* and *abbuda*—see § 10. I have no clue to the curiously untidy precision of the periods stated For *pañca* read *pañca ca*.

[3] The verses, repeated in § 10, occur (1) in *A* v, 171, where §§ 9 and 10 form one sutta; (2) in *Sn*. ver. 657-60; (3) in *A*. ii, 3, the first gāthā excepted.

[4] This popular story is also told in *Sn*. :—Kokāliya sutta, Mahāvagga, 10, in *A*. v, 170, and in *Jāt*. iv, No. 481, as the Takkāriya Jātaka. B. states that the Kokālikan bhikkhu was a native of a kingdom and city called Kokālī, and the son of a *setthi* (leading citizen)

the Exalted One: 'Wicked, lord, in their desires are Sāriputta and Moggallāna! They are ruled by wicked desires!'

Then said the Exalted One to the Kokālikan bhikkhu: 'Say not so,[1] Kokālikan, say not so! Put thy heart's trust[2] in Sāriputta and Moggallāna. Lovely[3] are Sāriputta and Moggallāna!'

But the Kokālikan bhikkhu spoke a second time thus to the Exalted One: 'Even though, lord, the Exalted One be trustworthy and his word reliable,[4] yet wicked, I say, in their desires are Sāriputta and Moggallāna, and ruled by wicked desires!'

The Exalted One spoke a second time thus to the Kokālikan bhikkhu: 'Say not so, Kokālikan, say not so! Put thy heart's trust in Sāriputta and Moggallāna! Lovely are Sāriputta and Moggallāna!'

But the Kokālikan bhikkhu spoke the same words yet once again, and the Exalted One answered him in the same words.

Then the Kokālikan bhikkhu, rising from his seat, saluted the Exalted One by the right and departed.[5]

And soon after, the Kokālikan's entire frame was covered with pustules like mustard seed. From the size of mustard seed they increased to that of small beans, to that of chick-peas, to that of kolaṭṭhi's, to that of jujube-fruit, to that of

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also so-called. Also that he was *not* the pupil of Devadatta (see *Vin. Texts*, iii, 251), but was known as Culla-Kokālika, to distinguish him from Mahā-Kokālika, the former, who was of the brahmin class. He then gives a concise account of the Kokālikan's grievance, more fully told in the *Jātaka Comy.*

[1] *I.e. mā āhā evaŋ. Comy.*: *mā evaŋ abhani.* Fausboll (*SBE.* X, p. 118) evidently read: *mā hi evaŋ.*

[2] 'Charity,' in the Jātaka translation is scarcely correct. The verb *pa-sad* is constantly used to express 'faith, trust, confidence in.'

[3] *Pesalā*, not 'amiable' (Fausboll, *op. cit.*), but 'sweetly virtuous' (*piya-sīlā*). *Comy.*

[4] So our text and *Comy.* The *Jātaka Comy* has: 'Thou, Lord, believest in thy chief disciples.'

[5] 'Why? Through the mighty power of Karma. When once Karma gets "room," no one can thrust it off. It gave him no longer there to remain.' *Comy.*

myrobalan, to that of unripe vilva fruit, to that of billa fruit. Whereupon they broke and discharged pus and blood. Then the Kokālikan bhikkhu died of that disease, and being dead he was reborn in the White Lotus Purgatory for that he had hardened his heart against Sāriputta and Moggallāna

Thereupon Brahmā Sahampati, when the night was far spent, shedding radiance with his effulgent beauty over the entire Jeta Grove, drew near to the Exalted One, and saluting, stood at one side and said: 'The Kokālikan bhikkhu, lord, is dead, and being dead he is reborn in the White Lotus Purgatory, for that he did harden his heart against Sāriputta and Moggallāna.'

And having so said, Brahmā saluted, and passing round to left, vanished there and then.

Then the Exalted One, when the night had passed, addressed the brethren, telling them of the visit of Brahmā Sahampati and of what he had announced. And when he had thus spoken, a certain brother asked the Exalted One 'How long, lord, is the measure of life in the White Lotus Purgatory ?'

'Long indeed, bhikkhu, is the measure of life in the White Lotus Purgatory. Not easy is it to reckon how many years, or centuries, or tens or thousands of centuries '

'Can we reckon it by means of a figure, lord ?'

'We can, bhikkhu,' said the Exalted One 'Suppose there were a load of twenty khāris[1] as we reckon them here in Kosala, of sesamum seed. And suppose at the end of every century a man were to take out one seed at a time Sooner, bhikkhu, would that same load be used up and finished than [a term in] the Abbuda Purgatory[2] Now one term in the Nirabbuda urgatory is equal to twenty in Abbuda Purgatory; one term

[1] According to the *Comy*, the Kosalan measure, from a *pattha* upwards, were four times the bulk of those used in Magadha 'Twenty *khāri's* = 1 *khārika*, or cartload of tila-seeds of the small Magadhese variety' *Cf.* Rhys Davids *Ancient Coins, etc.*, § 32.

[2] These names do not represent separate hells (*pāṭiyekko nirayo natthi*), but only periods of time in Avīchi (the general term for the informal regions; *cf. Bud. Psy. Eth*, p 334) apportioned to each entrant by the automatic working of Karma. *Comy.*

in Ababa Purgatory is equal to twenty in Nirabbuda Purgatory; one term in Aṭaṭa Purgatory is equal to twenty in Ababa Purgatory; one term in Ahaha Purgatory is equal to twenty in Aṭata Purgatory; one term in Water-lily Purgatory is equal to twenty in Ahaha Purgatory; and so on for the Sogandhika, Blue Lotus, and White Lotus Purgatories. And one term in Red Lotus Purgatory is equal to twenty in White Lotus Purgatory. But it is in White Lotus Purgatory, bhikkhu, that the Kokālikan bhikkhu has been reborn, for that he hardened his heart against Sāriputta and Moggallāna.'

Thus spake the Exalted One. And thereupon the Blessed Master spake thus:—

> In sooth to every man that's born
> A hatchet grows within his mouth,
> Wherewith the fool, whene'er he speaks
> And speaks amiss, doth cut himself.
> He who the blameworthy doth praise.
> . . . etc. (*as in* § 9, 1).

2. The Quintuplet.

§ 1. *The Eternal Youth.*

Thus have I heard:—The Exalted One was once staying at Rājagaha, on the banks of the Snake River.[1]

Now Brahmā Sanankumāra,[2] when the night was far spent, shedding radiance by his effulgent beauty over the entire

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[1] *Sappinī*, lit. she-snake. On this little (*Comy.*) river see *Vin. Texts*, I, 254, *n.* 2.

[2] Lit. the 'ever-boy' or youth. On this god see *Dialogues*, I, 121, *n.* 1. B. relates that in the day of the youth Five-Crest (*Pañcasikha-kumāra-kāle*), he from practice of Jhāna was reborn in Brahmā-world, and retained the appearance of a boy. And from retaining this perpetually he was called 'Eternal-Boy.'

Snake River shore, came into the presence of the Exalted One, and saluting him, stood at one side and spake this verse before him:—

As is the noble ranked the best among
  The folk who pin their faith on breed and clan,
So he who walks in lore and conduct versed
  Stands first in worlds of gods or world of man.[1]

So spake he, and the Master approved.

Then Brahmā Sanankumāra noting 'The Master approves of my words!' saluted by the right, and there and then vanished.

§ 2. *Devadatta.*

The Exalted One was once staying at Rājagaha, on Vulture's Peak Hill, not long after Devadatta had left the Order[2]

Now Brahmā Sahampati, when the night was far spent, shedding radiance with his effulgent beauty over the whole of Vulture's Peak Hill till night was far spent, came into the presence of the Exalted One, and saluting and standing at one side, spake this verse before the Exalted One concerning Devadatta·—

As is the plantain, bamboo, and the rush
Each by the fruit it bears undone,
So is the sinner by men's homage slain,
As by her embryo is the mule.[3]

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[1] *Cf Dialogues*, i, 122; *D.* iii, 93; *M.* i, 358, 'Lore' = *vijjā*, a word referring usually, both for brahmin and Buddhist, to some articulate body of doctrine. Vedas, spells, runes, or, for the latter of the two, to practical doctrines, such as are set out, B. reminds us, in the Bhayabherava Sutta (*M.* i, 22 *f.*), or the Ambaṭṭha-Sutta (*Dialogues*, i, 122, *vijjā* = 'wisdom'), or the eight *vijjā's* (see Childers' *Dict. s.v*), or the seven *saddhammas* (*M* i, 354) and the four Jhānas.

[2] *I e* for the hill Gaya-sīsa, taking 500 seceding bhikkhus with him. *Vin Texts*, iii, 256

[3] These figures are more amply stated in prose in *S* ii, 241; *A* ii, 73, followed by the verse The fourth figure is not so obvious as the others. *Assatarī* is stated by B to be the offspring of an ass and a mare

§ 3 *Andhakavinda*

The Exalted One was once staying among the Magadhese, at Andhakavinda [1] And on that occasion he was seated under the open sky in the darkness of night, while the god was raining drop by drop [2]

Then Brahmā Sahampati, who by his effulgent beauty had been irradiating all Andhakavinda till night was far spent, came into the presence of the Exalted One, and saluting and standing at one side, spoke these verses before him.—

Seek ye the lonely haunts remote from men.
Practise the life of liberty from Bonds
If there ye come not by your heart's desire,
Dwell with the Brethren mindful and controlled [3]
Seeking your alms 'mong clansmen, house to house,
Prudent and heedful, guarded as to sense.
Seek ye the lonely haunts remote from men,
From fear released, in fearlessness set free [4]
Where dreadful serpents [glide] and lightnings roam
On high and god doth thunder in the night,
The blinding blackness of the night, there sits
The brother rid of all flesh-creeping fear.
Yea, by my troth this have I seen, no hearsay this.[5]
In one communion bound of holy life[6]
A thousand [saints who had] abandoned death,[7]
Disciples too of these, five hundred, yea,
And more, ten hundred, yea, and ten times that,
Who all had reached the stream, the holy Way,

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[1] *Cf. Vin Texts,* i, 254, *n* 2

[2] See IV, i, § 2, *n.* 1.

[3] =*Pss of the Brethren,* ver. 142, ascribed to Cunda the Great. (*Cf.* xxxix *f*). To scan, read *satīmā*

[4] From fear and peril of *saṃsāra,* the round of rebirth, . . . freed in Nibbāna (*A-bhaya,* the peril-less, or fearless). *Comy.*

[5] *I.e* 'not by dialectic, nor basket-achievement' (handing on as tradition) *Comy*

[6] *Eka-dhamma-desanā. Comy.*

[7] *Comy.* .=*marana-pariccāgīnaṃ.*

Nor could again as animals be born.[1]
And for the rest, the sons of men endowed
With merit due[2]—my mind sufficeth not
To count, fearful lest men should say I lie.

§ 4. *Arunavatī.*

Thus have I heard —The Exalted One was once staying at Sāvatthī . . . and on that occasion the Exalted One addressed the brethren: 'Bhikkhus!' 'Lord!' they made reply. And the Exalted One said:

'In days gone by, bhikkhus, I was a king named Aruṇavat. Now this king had a royal residence named Aruṇavatī. And near it was staying Sikhin,[3] the Exalted One, Arahant Buddha Supreme. Now Sikhin had a pair of disciples, chief, elect, named Abhibhu[4] and Sambhava And Sikhin addressed Abhibhu, saying 'Brahmin, let us go to one of the Brahma-worlds till the time comes for a meal' 'Even so, lord,' replied Abhibhu, and like as a strong man would stretch forth his bent arm, or bend his arm stretched forth, so did they twain vanish from Arunavatī, the king's residence, and appear in that Brahmā-world Then said Sikhin, the Exalted One . . . to Abhibhu bhikkhu 'Let there occur to thee, brahmin a religious discourse for this Brahmā and his company and his attendants.' 'Even so, lord,' replied Abhibhu bhikkhu. And he therewith instructed, enlightened, incited, and inspired the Brahmā, his company, and his attendants with a religious discourse. But forsooth the Brahmā, his

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1 'Symbolical for rebirth in misery' *Comy*

2 *I e.* all who, without themselves entering the Path, at least acquire merit through intercourse with those that have entered.

3 *Cf. Pss. of the Sisters*, p 31, and the form Aruna for Arunavat.

4 *Cf Dialogues*, ii, p 7 Sikhin was the second of those seven Buddhas of whom the oldest books take cognizance Abhibhu's verses are ascribed, in the *Theragāthā*, to Abhibhūta (see *Pss of the Brethren*, 170 *f.*). On Ānanda's query, how far his great powers bore relation to those of a Buddha, see *A.* i, 227 *f.* Our *Comy* represents him as choosing for his theme human action and energy, because it would commend itself, as such, to all his hearers, gods and men.

company, and his attendants were thereupon offended, annoyed, irritated, saying: 'O but this is a wondrous thing! O but this is a strange thing! How shall a disciple preach a religion in the presence of his Master?'

Then Sikhin told Abhibhu what they were feeling and thinking, and added: 'Wherefore now, do thou, brahmin, agitate them exceedingly.'

'Even so, lord,' replied Abhibhu, and continued to preach now with a visible, now with an invisible body, now with a body, the lower half only of which was visible, now with a body, the upper half only of which was visible.

Then the hearts of the Brahmā, his company, and his attendants, were filled with wonder and marvel: 'O but this is a wondrous thing! O but this is a marvellous thing:—the great magic power and might of the recluse!'

And Abhibhu bhikkhu said to Sikhin the Exalted One: 'I profess, lord, that using just such speech as if I were speaking in the midst of [a gathering of] our Order, I am able as I stand in the Brahmā-world to make its thousand realms hear my voice.'

'This is the hour for it, brahmin, this is the hour in which standing in the Brahmā-world thou mayest make its thousand realms hear thy voice.'

'Even so, lord, replied Abhibhu bhikkhu. And standing in the Brahmā-world he uttered these verses.—

> Bestir yourselves, rise up, renounce and come,
> And yield your hearts unto the Buddha's rule.
> Shake off the armies of the king of death
> As doth the elephant a reed-thatched shed.[1]
> Whoso within this Norm and Discipline,
> Shall ever strenuous and earnest live,
> Rebirth's eternal round put far away,
> All pain and suffering he shall end for aye.

Thereupon, bhikkhus, Sikhin the Exalted One, Arahant Buddha Supreme, and Abhibhu bhikkhu, having agitated the

[1] *Cf. Pss. of the Brethren*, ver. 1147.

Brahmā, his company and his attendants, like as a strong man might stretch forth his bent arm . . vanished from that Brahmā-world and appeared at Aruṇavatī.

Then Sikhin the Exalted One addressed the brethren: 'Did ye hear, bhikkhus, the verses uttered by Abhibhu bhikkhu whiles he was standing in Brahmā-world?'

'We did hear, lord, the verses he so spoke.'

'And what, bhikkhus, were the verses that ye heard him utter?'

> '" *Bestir yourselves, rise up, renounce and come*
> *And yield your hearts unto the Buddha's rule*
> *Shake off . . .*
> *. . . he shall end for aye* "

'These, lord, were the verses that we heard Abhibhu bhikkhu utter, whiles he was standing in Brahmā-world.'

'Well done, bhikkhus, well done! Well did ye hear the verses uttered by Abhibhu bhikkhu whiles he was standing in Brahmā-world.'

Thus spake the Exalted One And the gladdened bhikkhus were delighted by the sayings of the Exalted One

§ 5 *The Utter Passing away*

The Exalted One was once staying at Kusinārā, in the Upavattana sālatree grove, among the Mallas, between the Twin Sālatrees, and it was the occasion of his passing utterly away

Then[1] the Exalted One addressed the brethren. 'Lo now,

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[1] This account is *verbatim* that given in the Mahā-Parinibbāna-Suttanta (*Dialogues*, ii, 173 *f*), down to 'passed utterly away,' with this one discrepancy, that the *Saṃyutta* does not represent the dying Master as reaching, in his successive 'sphere' consciousnesses, to that of trance, before proceeding to the reversed succession. Our narrative omits the allusion, after the passing, to an earthquake, and resumes its parallelism with the Suttanta at the four solemn pronouncements by the two gods and the two Theras In these there are, again, two discrepancies.—Ānanda here speaks before Anuruddha, in the latter's verse, the fifth line here is substituted for

So made the Sage an end of life

bhikkhus, I exhort you:—earnestly accomplish! Transient are all the things of life!'

This was the last word of the Tathāgata.[1]

Then the Exalted One attained First Jhāna, and thence the Second, Third, Fourth Jhānas, thence in succession to the four spheres:—infinity of space, infinity of consciousness, nothingness, neither consciousness nor unconsciousness; thence in reverse order back to First Jhāna; thence once more in forward order to Fourth Jhāna. And emerging from Fourth Jhāna he at once passed utterly away

Now when the Exalted One was utterly passed away, Brahmā Sahampati spake this verse:—

All creatures in the world shall lay aside
The aggregate [as which they lived] as now
Even the Master, even such as he,
Person without a rival in the world,
Tathāgata, who won and wielded powers,[2]
Buddha Supreme, hath wholly passed away.

Now when the Exalted One had utterly passed away, Sakka, ruler of the gods, spake this verse:—

Alas! impermanent is everything in life!
Growth is its very nature, and decay.
They spring to being and again they cease.
Happy the mastery of them and the peace.

Now when the Exalted One had passed away, the venerable Ānanda spake this verse:—

O then was terror, then was mighty dread,
Then stiffened hair and quivered creeping nerve,
When he, endowed with every crowning grace,
The All-Enlightened Buddha passed away!

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[1] B. assigns this sentence to the Recensionists.

[2] *Cf.* IV, 2, § 2.

Now when the Exalted One had utterly passed away, the venerable Anuruddha spake these verses:—

No heaving breath left as he lay,
The mind in Jhāna's steadfast stay.
With thought from every craving free,
Fixed on the Peace incessantly,
So passed the Man-who-saw away.[1]
With mind unshaken as they came,
He suffered pangs of death in peace;
Stole o'er his heart the last release.
Nibbāna of the unfed flame.

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[1] The phrase here, *parinibbuto,* is much more canonical and orthodox usage than the *kālam akāri* (or *akāsi*) of the parallel account. The latter phrase is not, as a rule, used for an Arahant.

CHAPTER VII

THE BRAHMIN SUTTAS

1. Arahants.

§ 1. *The Dhanañjānī brahminee.*

Thus have I heard:—The Exalted One was once staying near Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground [Vihāra].

Now at that time a Dhanañjāni brahminee,[1] the wife of a certain brahmin of the Bhāradvāja family, was a fervent believer in the Buddha, the Norm, and the Order. And she, while serving the Bhāradvāja with his dinner,[2] came before

[1] Many (MSS.), says B., read Dhānañjānī According to our *Comy*, the Dhanañjānī brahmins were one of the most aristocratic families (*ukkatthagottā*), claiming to have sprung not from the mouth, but from the splitting open of the head, of Brahmā One of them, a farmer, also of Rājagaha, holds with Sāriputta the dialogue entitled 'Dhanañjāni-sutta,' *M.* ii, 184 *f* The heroine of our Sutta is presumably she who, in the *Apadāna* (*Therīg. Comy*, 130, 273; *Pss. of the Sisters*, p. 177) is said to have been, with her friends, Khemā and Sumedhā, a pious benefactress in Konāgamana-Buddha's days

[2] B. gives a Jātaka-like legend of how she frequently broke out in this way, her husband closing his ears. On the eve of his giving a great banquet to many fellow-brahmins, he begged her to do what she liked so only she did not offend his guests by her *udāna*. She could make no such undertaking. He threatened to slice her like a plantain with his dagger. She declared herself ready to suffer, so she retained freedom of speech, and proceeded to pour forth 500 verses on her theme, so that he surrendered unconditionally. While serving the guests the dominant impulse arises. Bowl and golden spoon are laid down, and in the midst she turns saluting towards the Bamboo Grove and utters the Doxology. The scandalized guests hurry away, spitting out the food defiled by the presence of a heretic, and the husband scolds her amid the ruins of his feast.

him and gave vent to the triple inspired utterance. Glory to that Exalted One Arahant Buddha Supreme!

Glory to the Norm!

Glory to the Order![1]

And when she had so said the Bhāradvāja brahmin exclaimed: 'There now! at any and every opportunity must the wretch be speaking the praises of that shaveling friar! Now, wretch, will I give that teacher of thine a piece of my mind!'

'O brahmin, I know of no one throughout the world of gods, Māras or Brahmās, recluses or brahmins, no one human or divine, who could so admonish that Exalted One, Arahant, Buddha Supreme. Nevertheless, go thou, brahmin, and then thou wilt know.'

Then the Bhāradvāja, vexed and displeased, went to find the Exalted One; and coming into his presence, exchanged with him greetings and compliments, friendly and courteous, and sat down at one side. So seated, he addressed the Exalted One in a verse[2]:—

What must we slay if we would happy live?
What must we slay if we could weep no more?
What is 't above all other things, whereof
The slaughter thou approvest, Gotama?

[*The Exalted One*:—]

Wrath must ye slay, if ye would happy live,
Wrath must ye slay, if ye would weep no more
Of anger, brahmin, with its poisoned source
And fevered climax, murderously sweet,
That is the slaughter by the Ariyans praised,
That must ye slay in sooth, to weep no more

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[1] These two lines are indicated only by *pe* . .

[2] Verses occurring above, I, 8, § 1; II, 1, § 3, and below, XII, 3, § 1. His idea, writes B., was to catch the Master on the horns of a dilemma. If he confessed approval of some kind of destruction, why was he 'in' religion? If of none, then he would leave lust, hate, and ignorance undestroyed—why again was he, with such views, in religion?

When the Exalted One had thus spoken, the Bhāradvāja brahmin said to him: 'Most excellent, lord, most excellent! Just as if a man were to set up that which had been thrown down, or were to reveal that which was hidden away, or were to point out the right road to him who had gone astray, or were to bring a lamp into the darkness so that those who had eyes could see external objects—even so, lord, has the lord Gotama shown me his doctrine in various ways I even I, lord, betake myself to the Exalted One as my refuge, to the Norm and to the Order[1] I would leave the world under [the Rule of] Gotama; I would take orders'

So the Bhāradvāja brahmin left the world under the Exalted One, and was ordained. And not long after his ordination the venerable Bhāradvāja, remaining alone and separate, earnest, ardent and strenuous, attained [ere long] to that supreme goal of the higher life, for the sake of which the clansmen rightly go forth from home into the homeless, yea, that supreme goal did he by himself, even in this present life, come to understand and realize. He came to understand that rebirth was destroyed, that the holy life was being lived, that his task was done, that for life as we conceive it there was no hereafter.[2]

And that Bhāradvāja became one of the Arahants.

§ 2. *Reviling.*

The Exalted One was once staying near Rājagaha, in the Bamboo Grove, near the Squirrels' Feeding-ground.

Now 'Reviler'[3] of the Bhāradvāja brahmins heard that the Bhāradvāja[4] had 'left the world to enter the Order of

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[1] *Cf.* thus far III, 1, § 1

[2] *Cf.* VI, 1, § 3.

[3] According to B this soubriquet was bestowed on him by those who organized the Councils (*saṅgītikārehi*) to distinguish him (there are several Bhāradvājas in the records of early Buddhism) as the author of a lampoon of 500 verses aimed against the Buddha.

[4] Apparently the head of the clan (and presumably the convert of the preceding Sutta). 'My eldest brother being induced to follow the Samaṇa Gotama is a loss to us, breaking up our party (*pakkho*).' *Comy.*

Gotama the Recluse' Vexed and displeased, he sought the presence of the Exalted One, and there reviled and abused the Exalted One in rude and harsh speeches [1]

When he had thus spoken, the Exalted One said: 'As to that what thinkest thou, brahmin? Dost thou receive visits from friends and colleagues, from thy kin by blood or by marriage, from [other] guests?'

'Yes, Master Gotama, sometimes I do.'

'As to that what thinkest thou, brahmin? Dost thou make ready for them food both dry and juicy, and opportunity for rest?'

'Yes, Master Gotama, sometimes I do.'

'But if they do not accept [thy hospitality], brahmin, whose do those things become?'

'If they do not accept, Master Gotama, those things are for us.'

'Even so here, brahmin. That wherewith thou revilest us who revile not, wherewith thou scoldest us who scold not, abusest us who abuse not, *that* we accept not at thy hands. 'T is for thee only, brahmin, 't is only for thee! He, brahmin, who revileth again at his reviler, who scoldeth back, who abuseth, in return, him who hath abused:—this, brahmin, is as if thou and thy visitors dined together and made good.[2] We neither dine together with thee nor make good 'T is for thee only, brahmin, 't is only for thee!'

'The king and his court believe that Gotama the recluse is an Arahant. And yet Master Gotama can indulge in wrath!'[3]

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[1] 'Saying, thou thief! thou fool! . . . thou camel! . . . thou ass! the ten bases of abuse.' *Comy.*

[2] So the *Comy.* explains these terms: *ekato bhuñjati; katassa patikāraŋ karoti.*

[3] Bimbisāra was a patron of the Sākyan (Buddhist) Order. But Reviler, says B, misunderstanding the repetition ''Tis for thee only . ' imagines that the Buddha, like an insulted seer of the traditional kind, was pronouncing a curse on him (and not merely showing that curses, such as the brahmin's, 'come home to roost').

[*The Exalted One*:—]

Whence[1] should wrath rise for him who, void of wrath,
Holds on the even tenour of his way,
Self-tamed, serene, by highest insight free?

Worse of the two is he who, when reviled,
Reviles again. Who doth not, when reviled,
Revile again, a two-fold victory wins.
Both of the other and himself he seeks
The good; for he the other's angry mood
Doth understand and groweth calm and still.

He who of both is a physician, since
Himself he healeth and the other too,—
Folk deem him fool, they knowing not the Norm.

When he had so said, Reviler of the Bhāradvājas spake thus: 'Most excellent, Master Gotama, most excellent! It is as if that which was overturned,' etc. . . . (*the Sutta ends like the preceding*) . . .

And the venerable Bhāradvāja became one of the Arahants

§ 3. *Asurinda.*[2]

Again, while the Exalted One was at the Bamboo Grove, an Asurinda Bhāradvāja brahmin also heard that the Bhāradvāja had entered the Order, and he, vexed and displeased, also went and reviled and abused the Exalted One with rude and harsh words.

When he had thus spoken, the Exalted One remained silent.

Then said the Asurinda. 'Thou art conquered, recluse, thou art conquered!'

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[1] These verses occur in *Theragāthā* (*Pss. of the Brethren*, 441-4), where they are ascribed to Brahmadatta, a son of Pasenadi.

[2] 'Lord of Asura(demon)s.' This was the youngest of the brothers Bhāradvāja. *Comy.* In the Sutta he is called by the adjectival form: *Asurindaka*, 'demon-chiefer.' The name is so 'pagan' for a brahmin, and the Buddha's reply so suggestive of Sakka's (XI, 1, § 4), that a bifurcated or transferred legend here seems fairly plausible. *Cf. Dialogues*, ii, 73, also 297.

[*The Exalted One* :—]

The fool forsooth doth deem the victory his
In that he plays the bully with rude speech.
To him who knoweth how he may forbear,[1]
This in itself doth make him conqueror.

Worse of the two is he who when reviled
Reviles again . . .

The verses and Sutta continue as in § 2.

§ 4. *The Congey-man.*[2]

Again, while the Exalted One was at the Bamboo Grove, the Bhāradvāja brahmin [known as] the Congey-man, also heard that the Bhāradvāja had entered the Order. And he, vexed and displeased, sought the Exalted One's presence, and when there sat at one side in silence [3]

Then the Exalted One, discerning by his mind the thoughts of that man's mind, addressed him in verse:—

Whoso doth wrong the man that's innocent:—
Him that is pure and from all errors free—
His wicked act returns upon that fool
Like fine dust that is thrown against the wind.[4]

When he had thus spoken, the Congey-man said: 'Most excellent, Master Gotama . . (*the Sutta ends like the preceding Suttas*) . .

And the venerable Bhāradvāja became one of the Arahants.

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[1] Lit. 'that which is forbearance.'

[2] This was another brother He had won large profits, says B , by running a shop for different kinds of excellently prepared 'congey' (*kañjikā*). The soubriquet of *Bilang-ika* (*bilanga* being another name for such preparations on a basis of rice-broth) was given him by the Recensionists at the Third Council (*Patna*).

[3] *Comy.* · He was so angry at the seduction of his three brothers that he could not speak.

[4] The verses are given to a Deva above, I, 3, § 2.

§ 5. *Innocens.*[1]

When the Exalted One was once at Sāvatthī, Innocens (Ahiŋsaka) of the Bhāradvāja brahmins came to [visit] the Exalted One and, exchanging with him the compliments of amity and courtesy, took his ' seat at one side. So seated, he said to the Exalted One: ' I am Innocens, Master Gotama, I am Innocens.'[2]

[*The Exalted One* :—]

As is the name so should its bearer be.
Wouldst thou be Innocens [as thou art named] ?
Whoso in deed, word, thought ne'er noxious is,
Who on another worketh never harm:—
He verily is [well named] Innocens.

When he had thus spoken, Innocens said: ' Most excellent, Master Gotama, most excellent! . . . (*as in the four preceding Suttas*).

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[1] *Comy.*: The Recensionists called him so either because of his remark (called technically ' question ': *pañha*), or because he was actually so named.

It was as necessary to translate the name here as it was in the form ascribed to the converted bandit Angulimāla, *Pss. of the Brethren*, ver 879.

Innocens! such the name I bear,
While Noxious in the past was I
To-day most truly am I named,
For now I hurt not any man.

And since ' innocent,' meaning literally harmless, has the most dominant meaning now, of pure, guiltless or guileless, it was deemed here, too, better to retain the Latin form, where the dominant meaning is ' innocuous.' *Cf.* Cicero's. *innocens is dicitur, non qui leviter nocet, sed qui nihil nocet.* (*Tusc* 5, 14, 41). So little, unfortunately, has ' harmlessness ' been held up as an ideal, in spite of its Christianity, by the aggressive and intolerant culture of Europe, that it is impossible to take that word as an equivalent of the term, so lofty in Buddhist ethics, of *ahiŋsā*.

[2] This was apparently no protest, or professing, but the ancient Indian formula of respectful loyalty and devotion *Cf.* above where King Pasenadi uses it, III, 2, § 1, and in *M.* ii, 120.

§ 6. *Tangles.*[1]

When the Exalted One was once at Sāvatthī, the Bhāradvāja brahmin [known as] Tangles, went to visit the Exalted One and, exchanging with him the compliments of amity and courtesy, took his seat at one side So seated, he addressed the Exalted One in a verse:—

Tangle within, without, lo ! in the toils
Entangled is the race of sentient things.
Hence would I ask thee, Gotama, of this.
Who is 't can from this tangle disembroil ?

[*The Exalted One* :—]

The man discreet, on virtue planted firm . .

(*verbatim as in* I. 3, § 3)

§ 7 *Puritan.*[2]

When the Exalted One was staying near Sāvatthī, at the Jeta Grove, the Bhāradvāja brahmin [known as] 'Puritan' came to visit the Exalted One, and exchanging with him the greetings and compliments of amity and courtesy, took his seat at one side So seated, he addressed the Exalted One in a verse:—

Though he be virtuous and penance work,
There is in all the world no brahmin found
    Thus rendered pure
'T is by the Veda-lore and by the course
His class lays down[3] that he is purified,
    Unique 'mong men.[4]

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[1] *Comy* · 'He was so called by the Recensionists because of his question. With the rest we have dealt in the *Devatā-Saŋyutta.*' See I, 3, § 3.

[2] B. assigns a similar source to this soubriquet.

[3] B. explains *carana* as *gotta-carana.*

[4] Freely rendered Lit 'No other second race' (of men), but the readings vary. The *Comy* explains 'the Three-Veda brahmin is made pure, but this other-named race is not made pure.'

[*The Exalted One* —]

Nay, though he jabber multitudes of runes,
Thus is no brahmin made regenerate,[1]
Garbage-defiled within, propped by deceits.

But be he noble, brahmin, commoner,
Or labouring man, or of a pariah class,
Who stirs up effort, puts forth all his strength,[2]
Advances with an ever vigorous stride,
He may attain the Purity Supreme
Brahmin, know this!

§ 8. *The Fire-man.*[3]

The Exalted One was once staying near Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground Now on that occasion a preparation of rice with ghee had been concocted for the Bhāradvāja brahmin [known as] the Fire-man, for he thought: 'I will offer the fire-sacrifice, I will tend the fire-oblation.'[4]

Then the Exalted One having dressed early, and taken bowl and robe, went and entered Rājagaha for alms And, going for alms from place to place,[5] he drew near to the dwelling of the Fire-man Bhāradvāja, and approaching stood at one side.

Now the brahmin beheld him coming for alms, and seeing him, addressed the Exalted One in a verse —

Proficient in the Vedas Three, a man
Pure born and learnèd,[6] and acquainted well
With all the lore and ritual [of our class] —
His let it be to enjoy this goodly rice!

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[1] *Na jaccā hoti.*

[2] See II, 2, § 5 and IX, § 2, = *Pss of the Brethren*, vers. 156, 353.

[3] So called, because of his fostering a fire oblation, by the Recensionists. *Comy.*

[4] *Cf. Pss. of the Sisters*, ver. 143, *Brethren*, vers. 219, 341, p 222; and below, § 9.

[5] *Sapadānaŋ cf Pss. of the Brethren*, p. 262, *n* 5.

[6] 'In many kinds of books (*gandhe*).' *Comy. Cf. D.* iii, 94.

[*The Exalted One*.—]

Nay,[1] though he jabber multitudes of runes,
Thus is no brahmin made regenerate,
Garbage-defiled within, cloaked by deceits.

Whose vision many former lives hath pierced,
Who sees the heavens above, the depths below,[2]
His is 't to win the doing down of birth:—
Master of supernormal lore,[3] a Seer
In these Three Vedas if a brahmin be
One whom we call 'learned in the Triple Lore,'
Of him shouldst thou declare —'acquainted well
'With all the lore and ritual [of ourselves]—
'His let it be to enjoy this goodly rice'

[*The brahmin*.—]

'May it please the worshipful Master Gotama to eat! His worship is a brahmin'[4]

[*The Exalted One*.—]

Not[5] mine to enjoy [presents] for chanting verses
Not normal this, brahmin, for minds discerning
Buddhas reject wages for chanting verses
True to the Norm, this is their mode of conduct[6]

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[1] See § 7. [2] = *Sn* 647, *Dhp*. 423.

[3] *Abhiññāvosito*. The Buddha is elsewhere recorded as recasting the meaning of the brahmin term *te-vijjo*. 'one-who-has-the-Three Vedas *Cf* above, VI, 1, § 5, *n* 4.

[4] The brahmin apparently misunderstands the object of the foregoing verses, and offers him, as one of his class, a fee in kind in return for the chanted mantra.

[5] These verses occur again in § 9, and in 2, § 1, and also in *Sn* vers 81, 82 (trans 80, 81), 480, 481. The first is quoted in *Milinda* (trans) ii, 31 'You would not,' runs the exegesis, 'while I stood so long waiting give me one spoonful, and now you would pay me as if I were a verse-reciting brahmin, when all the Buddha-virtue is manifest to you.'

[6] Lit the Dhamma being there or existing, this is the way of living B. paraphrases. *dhammaŋ apekkhitvā, dhamme patitthaya jīvitaŋ kappentānaŋ esā vutti*. 'of those who maintain life with an eye to the Norm, established on the Norm, this is the conduct.'

On other grounds minister thou, O brahmin,
With food and drink to a great Seer made perfect,[1]
To one from whom purged are the mental Poisons,
In whom is calm, peace from all fret and worry.
Yea, here's the field, if for reward[2] thou lookest

When he had thus spoken, Fireman, the Bhāradvāja, said: 'Most excellent, Master Gotama, most excellent' . . (*etc*, *as in the foregoing*) . .

And the venerable Bhāradvāja became one of the Arahants.

§ 9. *The Sundarikāyan*

The Exalted One was once staying in Kosala on the banks of the river Sundarikā Now on that occasion the Bhāradvāja brahmin [known as] the Sundarikāyan,[3] was engaged in sacrificing to fire, in performing Fire-rites.[4] Then when he had sacrificed and performed the rites, he rose from his seat and looked around to the four quarters, thinking 'Who now ought to partake of the remainder of this offering ?'[5]

Then the Sundarikāyan beheld the Exalted One seated at the

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[1] *Kevalinaŋ*, corresponds to 'absolute,' and is less used by Buddhism than by Jainism and Sānkhyā

[2] Lit merit.

[3] So called because of his sacrificing by that river. *Comy*. The Recensionists are this time not mentioned. The river is named in the corresponding Sutta of the *Sn* (III, 4), and in the Vatthūpamā-Sutta, *M* i, 39, where a quite different account is given of the conversion of a Bhāradvāja brahmin called Sundarika. He proposes to bathe, for religious purification, in the Bāhukā river, to whom the Buddha, in eloquent verses contrasting such external rites with real purity, names several rivers

[4] So obsolete apparently was Agni-worship become in Buddhaghosa's day, or even in that of his authorities, that he sees only the 'Great Brahmā' as the object of these rites, and those of § 8.

[5] 'I have laid my rice-concoction on the fire, partaken of by Great Brahmā: if I give what is over to some brahmin, born of Brahmā's mouth, my father and I would be pleased, and the way to Brahmā-world made clear' *Comy*.

root of a certain tree with his head covered,[1] and seeing him there, he took the remainder of his oblation in his left hand and his water-pitcher[2] in his right, and drew near to the Exalted One.

Then the Exalted One, at the sound of the brahmin's footsteps, uncovered his head.

Then the Sundarikāyan thought: 'This gentleman is shaved, this gentleman is a shaveling!' and felt inclined to turn back again. But he thought: 'Nay, but some brahmins also are shaven. I might go and ask him now as to his birth.'[3]

So he drew near to the Exalted One and said: 'What art thou by birth, sir?'

[*The Exalted One*:—]

Ask[4] not of birth, ask of the course of conduct.
From any sticks verily fire doth take birth.[5]
The steadfast[6] seer, though his descent be lowly,
To intellect's aristocrats[7] is lifted,
By noble shame all that is evil curbing,

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[1] The Commentaries on both this work and the *Sn.* assure us that we are to understand the Master sat with his body and head all wrapped up; and this less as a protection against the cold than as a stratagem to rouse the brahmin's curiosity, and to prevent his being repelled from afar by the sight of the shorn hair and beard

[2] *Kamandalu*, the pitcher of a brahmin religieux, made with a lengthened spout to pour water into the mouth without contact between lips and spout.

[3] On this diversity in practice *cf.* *Śatapatha-Brāhmana* II, 6, 3, 14-17, quoted in Hopkins's *Religions of India*, 190; also the title of one Upanishad: *Muṇḍaka*, 'The Shaveling.'

[4] The Saṃyutta account now omits part of the dialogue given in the *Sn.* vers. 455-61 (trans 454-60); and coincides with vers. 462, 463, when it diverges, coinciding again at ver. 480 for two stanzas only.

[5] The two Commentaries are here again at one: many woods serve for kindling, even as any class of society may yield a saint; the essential matter is to evoke the combustion-virtues of the fire.

[6] *Dhitimā*, here paraphrased by *viriyavā*, 'energetic'

[7] *Ājānīyo*, applied to a well-trained horse, elephant or ox, easily suggested by the favourite notion of *danta*, tamed, but hard to render in English. *Cf.* I, 2, § 4, *n.* 5.

Tamed by the truth, graduate in that taming,
Of saving lore master,[1] the good life living.
Th' oblation's brought! Do thou invoke[2] him duly.
Timely the rite, worthy is he thus worshipped.

[*The Sundarikāyan*.—]

O well indeed offered is my oblation,
Now that I've seen master like thee of wisdom!
Yea, in that I heretofore saw none like thee,
Other the folk eating my altar's leavings.

'May it please the worshipful Master Gotama to eat! His worship is a brahmin!'

[*The Exalted One*:—]

Not mine to enjoy [presents] for chanting verses.
Not normal this (*continue as in preceding Sutta*).

[*The Sundarikāyan*.—]

'Then to whom, Master Gotama, do I give this residual oblation?'

'I see no one, brahmin, in the whole world of devas, Brahmās, or Māras, nor in this whole race of devas and men, recluses or brahmins who, if he ate this food, could thoroughly digest it, save only a Tathāgata or one of his chosen disciples.[3] Where-

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[1] *Vedantagu* 'One who has gone to the end of the Vedas:' a brahmanic term that is not found prior to Buddhism. The two Commentaries call the Four Paths 'Vedas'

[2] Or entreat him, *cf Dialogues*, ii, 289 The sacrificer was wont to say: 'We invoke the Supreme Brahmā, or Indra, or Soma, or Varuna, or Isāna, or Yama.' *Comy* N B. Agni is not included. *Cf Dialogues*, i, 310.

[3] To understand this curious reply, the reader should be acquainted with the facts relating to Indian sacrificial ritual: with the mystical, magic glamour belonging to the dish of oblation and to the 'remnant' (*ucchiṣṭa*) therein See *e g. Atharva Veda* XI, 3, 7; *Śatapatha-Brah*, II, esp Adh 3, Macdonell, *Vedic Mythology*, 155. B.'s interpretation is that the gods infused subtle essences from flowers, fruits and edible concoctions into the oblation creating *ojā*, or nectar, digestible by their ethereal organs, but not to be assimilated by men's grosser organs.

fore, brahmin, do thou either pour it out where no grass is,[1] or launch [thy dish] in water wherein are no creatures '[2]

So the Sundarikāyan launched[3] this offering in water wherein were no creatures

Then that residual oblation, thus placed in water, seethed and hissed[4] and sent forth steam and smoke. Just as a red-hot ploughshare, if placed in water, will seethe and hiss and send forth steam and smoke, so was it with that oblation

Then the Sundarikāyan, alarmed and with stiffening hair, came up to the Exalted One and stood at one side. And to him, so standing, the Exalted One addressed verses.—

Nay, brahmin, deem not that by mere wood-laying
Comes purity. Verily that is external.
To him who thus purification seeketh,
By things without none is made pure, the wise say [5]

I lay no wood, brahmin, for fires on altars
Only within[6] burneth the fire I kindle.
Ever my fire burns; ever tense and ardent,[7]
I, Arahant, work out the life that 's holy.

As yoke of grain[8] surely is pride, O brahmin
Thine altar's smoke, anger, thy false words ashes

On the other hand, the beef broth (*go-yūsa*) and sesamum-seed infused by men made the oblation unpalatable to gods. Such a mixture the Arahant 'of dry vision' (not practising Jhāna) could not assimilate, but the Arahant of Eight Attainments (Jhāna) might have power to do so, as could a Buddha by the karma-born heat, or *vim*, of his nature.

[1] 'Lest the grass rot.' *Comy.*

[2] 'Lest the creatures die.' *Comy.*

[3] **Opilāpesi* 'He immersed it with its golden dish.' *Comy*

[4] The Pali words are onomatopoeic. *Comy* : 'it made a noise like that': *cicciṭāyati, ciṭiciṭāyati* (c's pronounced *ch*).

[5] *Kusalā*, 'experts'

[6] *Comy* : 'Subjectively in my own vital continuum I burn the sacred fire of insight.'

[7] 'I have my mind ever rightly fixed.' *Comy*

[8] *Kharibhāro* 'as a yoke though borne aloft on the shoulders presses on the earth at every step the bearer takes, so do you with your pride of birth and class cause envy in others and weigh them down to woes after death.' *Comy*

The tongue's the priest's spoon, and the heart the altar,
The fire thereon this is man's self well tamèd.

The Norm's a lake, with virtue's strand for bathing,
Clear, undefiled,[1] praised by the good to good men,
Wherein in sooth masters of lore come bathing,
So, clean of limb, to the Beyond cross over.

The Norm is truth; discipline, life in orders,[2]
Best vantage-ground, brahmin, the Path that's Midway.[3]
Due honour pay thou to the upright-minded[4]
Whoso doth this, him do I call 'Flux-rider.'[5]

When he had thus spoken, the Sundarikāyan of the Bhāradvāja brahmins said. 'Most excellent, Master Gotama . . (*as in preceding Suttas*). So the venerable Bhāradvāja became one of the Arahants.

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[1] 'You,' comments B., 'your rites over, go to cleanse your smoke-cinder , and sweat-soiled body in your little river, where when four or five bathe together the sands are churned up, but in my Eightfold Path-Norm-lake or sea, *rahado*, many hundred thousand creatures may bathe in clear calm waters, and go to the shores of Nibbāna'

[2] 'Truth,' he goes on, 'is truth of speech'; then, as he is wont, he divides the Eightfold Path between 'truth' and 'discipline'

[3] According to B the Middle Path is here not the ethical position set forth in the first sermon, between self-indulgence and asceticism. but that between 'Eternalism' and 'Annihilationism' (*Dialogues*, I, 27, 46)

[4] B lays down that in the compound *sat-ujjubhūtesu*, the *t* is euphonic, and the meaning is *sa tvaṃ* ('*thou*' emphatic) to the upright, etc

[5] *Dhammasārī*, *cf.* *diṭṭhisārī*, *Sn.* 911 We have not met the term elsewhere. B. takes *dhamma* to mean, not the Norm, but *dhammā*: things *or* ideas And he gives an optional explanation *either* protected from the flux or course of things, *or* making evil things to go by good things (*sāretvā*). Hence a 'thing-flux-er' is one who is *not* swept along helplessly There is no attempt to connect the word with the *dhammānusārī* of *PP.* I, § 35. *Cf* *dhammasārūḷhuyamo*, *S* v, 402. *Dhammasotaṃ*, on the other hand, in *S.* II, 43, is explained as the Path

§ 10. *Of many daughters* [1]

The Exalted One was once staying among the Kosalans in a certain forest.

Now on that occasion a certain brahmin of the Bhāradvājas had lost fourteen oxen. And he came seeking those oxen into the forest. And there he saw the Exalted One seated in the cross-legged position, his body set upright[2] and mindfulness evoked before his face [3]

Seeing the Exalted One, he drew near, and before him uttered these verses[4].—

For this good friar there sure are not six days to-day
Since fourteen oxen have been lost to sight,
Therefore the friar a happy man is he!
For this good friar there sure are not grain crops gone bad,
One leaf, two leaves a stalk of sesamum!
Therefore the friar a happy man is he!
For this good friar there sure are not in empty barn
Rats dancing rampantly[5] around,
Therefore the friar a happy man is he!

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[1] This quaint title, about which B. is silent, can be derived only from the fifth stanza, as if that dealt with the most impressive grievance of this farmer, so down in luck *Dhītā* in its crude forms in compounds becomes *dhīti*, and *dhītu* (Ed. Müller, *Pali Grammar*, 84).

[2] 'With the trunk erect so that the eighteen "back-thorns" (vertebræ) were end to end.' *Comy*

[3] 'Fixing the "confronting" mindfulness (or memory) of Jhāna-exercise, or causing it to be near the face, as it is said in the [Jhāna-] *Vibhanga* (*Vibh* 252). "either at the tip of the nose, or in the image of the face (or mouth)"' *Cf. Manual of a Mystic*, 1. (PTS 1916).

[4] The verses are in *śloka* metre, save that the first of each four padas has two redundant feet.

Na hi nūn-imassa samanassa

They give an interesting picture of a cultivator of ancient N India in straits, and are fairly racy of the soil

[5] *Ussoḷhikāya*, not met with elsewhere B. says: 'they spring up squeaking and vigorous, their ears, tails, etc , erect . playing in the unfilled granaries their outdoor games.'

For this good friar there sure is not, seven months [unwatched],
A siesta-couch covered by vermin swarm,[1]
Therefore the friar a happy man is he!
For this good friar there sure are not seven daughters all
Widows with one child, maybe two [to cadge],[2]
Therefore the friar a happy man is he!
For this good friar there s sure no tawny speckled one
To wake the weary slumb'rer with her foot,[3]
Therefore the friar a happy man is he!
For this good friar there surely never come at dawn
Duns chiding him with debts· Come pay! come pay!
Therefore the friar a happy man is he!

[*The Exalted One*.—][4]

For me, brahmin, there sure are not six days to-day
Since fourteen oxen have been lost to view,
Therefore a happy man, brahmin, am I!
For me, brahmin, there sure are not grain crops gone bad,
and so on to . .
For me, brahmin, there surely never come at dawn
Duns chiding me with debts: Come pay! come pay!
Therefore a happy man, brahmin, am I!

---

[1] 'There is no one to attend to the couch he has made of straw and leaves to rest on after his labours, so that vermin infest it and assail him.'

[2] They send their children cadging to the grandfather, whose hand is crowded out of his own food-dish by these hungry pensioners. *Comy*

[3] Reading *tilak' āhatā* * B. embroiders to the following effect: the brahmin, kept awake by rats and vermin, lies sleepless till dawn. Scarce have his eyelids closed when comes kick and summons: 'What doest thou, brahmin?' and the day's coming burdens are enumerated. Presumably the wife is meant

[4] The Buddha's acquiescence in the harassed brahmin's imputation of a happiness free from cares makes this Sutta form an effective pendant to the Dhaniya Sutta (*Sn.* I, 2). There, the farmer gloating over his prosperity, the Buddha is no less complacent over his own freedom from all wealth.

When he had thus spoken, the Bhāradvāja said: Most excellent, Master Gotama, most excellent! etc (*The Sutta continues and ends like the preceding nine* See § 1) . .

And the venerable Bhāradvāja became one of the Arahants

2. The Lay Adherents.

§ 1. *The Ploughing.*[1]

Thus have I heard:—The Exalted One was once staying on South Hill, at Ekanāla, a brahmin village[2]

Now on that occasion it was the time for sowing,[3] and Farmer Bhāradvāja, the brahmin, had harnessed five hundred ploughs[4]

Then the Exalted One dressed himself in the early morning and, taking bowl and robe, drew near to the ploughing operations.

Now at that time Farmer Bhāradvāja's distribution of food

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[1] The Commentary on this charming Sutta sets out and proceeds with such elaborate and graphic amplitude of detail that we may infer the episode possessed great popularity in Buddhaghosa's day and earlier. Nevertheless the corresponding exegesis on the *Sutta-nipāta* version, though often *verbatim* the same, is not exuberant in the same degree. To judge by both, the ploughing in question was a festival; house and fields, the farmer and his wife, his men and cattle were decorated for the occasion It was the preliminary to the second or 'mud' sowing (*paŋsu-vappa*), *i.e.* presumably the transplanting of the rice-seedlings to the furrows that were to be irrigated

[2] A village near the hill (with its Vihāra) guarding the South of Rājagaha. Dakkhina-giri is often mentioned in the Canon as a residence for the Order 'Brahmin villages' occur not seldom in the Jātaka. B. leaves it uncertain whether they were so called from the preponderance of brahmins, or of brahmin-property.

[3] *Kasī*, literally ploughing, but symbolic of agriculture generally. B says, he lived by *kasī*, but there is nothing to show that he undertook the communal ploughing

[4] B assigns 8 oxen to the leading team, 4 to each of the others, and a cart full of *bīja* (seeds or seedlings) to follow each plough, also many relief-oxen in readiness.

was going on.[1] And the Exalted One drew near to the scene and stood at one side. Now Farmer Bhāradvāja saw the Exalted One standing there for alms, and thereat he said: 'Now I, recluse, plough and sow, and when I have ploughed and sown I eat Do thou also, recluse, plough and sow, and when thou hast ploughed and sown, eat.'

'But I too, brahmin, plough and sow, and when I have ploughed and sown, I eat.'

'But we see neither Master Gotama's team, nor his plough, nor his ploughshare, nor his goad, nor his oxen And yet Master Gotama says, 'I too, brahmin, plough and sow, and when I have ploughed and sown, I eat!'

Then Farmer Bhāradvāja addressed the Exalted One in a verse --

A ploughman by thine own confession thou?
No ploughing can I see!
The 'ploughman' queried, tell me how to know
The ploughing done by thee

[*The Exalted One* :—]

Faith[2] is the seed, and rain the discipline
Insight for me is plough fitted with yoke,
My pole is conscience[3] and sense-mind the tie,
And mindfulness my ploughshare and my goad
Guarded in action, guarded too in speech,
And temperate as to my stomach's food,
I weed with truth,[4] and my release from work*
Is that fair thing of innermost desire [5]

[1] Superintended by the brahminee, the *pāyāsa*, or rice-pudding, was brought out in golden bowls on large carts, and administered to the 500 ploughmen seated around

[2] *I e* trust, confidence, its salient feature being complacency, satisfaction-in (*sampasāda*), and its essential property, *élan*, forward impulse (*pakkhandana*) *Comy*

[3] *Hiri*, conscientiousness, lit shame (at doing wrong)

[4] *I e* 'insight into things-as-they-have-become' *Comy.*

* *Niddānaŋ*.

This clause amplifies the concise and pregnant Pali

soraccam me pamocanaŋ.

Energy is my burden-bearing team,
Drawing my plough toward the haven sure
Onward it goes nor ever turneth back;
And where it goeth we shall weep no more [1]
Such is the ploughing that is ploughed by me.
The fruit it bears is food ambrosial.
Whoso this ploughing hath accomplished, he
From suffering and from sorrow is set free

[*The brahmin* —]

'May it please Master Gotama to eat! A ploughman is Master Gotama, yea, it is for fruit ambrosial that Gotama ploughs his ploughing!'

[*The Exalted One* —]

Not mine to enjoy [presents] for chanting verses [2]
Not normal this, brahmin, for minds discerning,
Buddhas reject [wages] for chanting verses
True to the Norm, such is their practice ever
On other grounds minister thou, O brahmin,
With food and drink to a great Seer made perfect,
To one from whom purged are all mental poisons,
In whom is calm, peace from all fret and worry
Yea, here's the field, if for reward thou lookest.

The latter suggests 'the taking off the yoke for a night, for a year' (*Cf. Rigveda*, v, 53, 7. *vimocanaŋ*, resting-place for horses.) 'I,' runs the exegesis, 'took up my yoke ages ago, even in the day of Dīpankara Buddha, nor did I lay it aside till, under the Bodhi-tree, I won the "fruition" of Arahantship This fruition as something intensely loveable (*su-ratattā*) is the former term *so-raccaŋ*, not meaning here absence of licentiousness in act or speech, gentleness, since this has already been taken into account' It should be noted that the Buddha is not standing up for his work as a missionary versus the farmer's work. He is out to 'save the soul' of the brahmin and says: 'My work has been to accomplish in myself the "one thing needful"; it is done, now I rest (i e eat) *Have you yet started?*'

[1] *Cf. Pss. of the Brethren*, ver 138

[2] Here again the brahmin's approval gives no assurance that the Dhamma preached has sunk into his heart The subsequent confession of faith shows that it has See above, VII, 1, §§ 8, 9

When he had thus spoken, Farmer Bhāradvāja said: 'Most excellent, Master Gotama, most excellent! As if one raised up that which had been overthrown, or revealed that which had been hidden, or declared the way to one who was bewildered, or carried an oil-lamp into the dark, so that they that had eyes could see, even so is the Norm, in many ways made manifest by Master Gotama. Lo! I go for refuge to Gotama the Exalted One, to the Norm, and to the Order. May Master Gotama suffer me as a lay-adherent, who from this day forth as long as life endures has taken in him refuge!'

§ 2. *Udaya.*

While at Sāvatthī, the Exalted One, dressing himself early, and taking bowl and robe, came one day to the dwelling of Udaya[1] the brahmin. Then Udaya the brahmin filled the Exalted One's bowl with rice.

Now the Exalted One repeated his visit the second day, and yet again the third, and each time Udaya the brahmin filled his bowl with rice. After he had done so the third time, Udaya the brahmin said: 'A pertinacious man[2] is the friar Gotama, that he comes again and again!'

[*The Exalted One* :—]

Again, again is seed in furrow sown,
Again, again the cloud-king sends down rain,
Again, again the ploughmen plough the fields,
Again, again comes corn[3] into the realm,
Again, again do beggars[4] go their round,
Again, again do generous donors give,

---

[1] Not met with elsewhere. The brahmin's *name* recurs, *Sn.* V 1105 *f.*

[2] *Pakaṭṭhako* is exegetically explained as *rasagiddho*, 'greedy for tastes'; the word is very rare in Pali. See the Sskr. *kaṣṭa*. 'A desperate fellow for dinner is the friar!' *Comy.*

[3] *Reading dhañña.* See *op. cit.* below.

[4] 'Here he skilfully brings in himself.' *Comy.* Humorously, too, he hints at the self-sacrificing donor called *dānapati*. *Cf.* above, II, 3, § 3

Again, again when many gifts are given,
Again, again the donors find their heaven [1]
Again, again the dairy-folk draw milk,
Again, again the calf its mother seeks,[2]
Again, again we tire and toil anew,
Again, again the slow wits seek rebirth,[3]
Again, again comes birth and dying comes,
Again, again men bear us to the grave.

When once the man of broad insight that Path
Which brings no new becoming doth attain,
Then is he no more born again, again.

When he had thus spoken, Udaya the brahmin said. Most excellent, Master Gotama, most excellent! . . (*continue as in* § 1).

§ 3. *Devahita.*

On one occasion, at Sāvatthī, the Exalted One fell ill with intestinal wind. And the venerable Upavāna was attending on the Exalted One.

Then the Exalted One appealed to him, saying. 'Prithee, Upavāna,[4] dost know how I can get hot water?' 'Surely, lord,' responded the venerable Upavāna, and making ready he took bowl and robe, and sought the dwelling of the brahmin Devahita. When he got there he stood silently aside

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[1] So far the verses form part of Sakuludāyin's poem, *Pss. of the Brethren*, vers 531, 532. Is there any coincidence between this name and Udaya? *Cf* above, VII, 1, § 3. B speaks of the whole list as 16 things that have to be recurrently done in life. To get 16, we must take 2 each in lines 11, 13.

[2] Possibly meaning incurs rebirth B. is silent.

[3] *Theragāthā*, 17, 101.

[4] The *Comy.* gives the same account of the temporary attendants before Ānanda as Dhammapāla gives. See *Pss. of the Brethren*, p. 350, differing only in the inclusion of one Bodhi. They were chosen out of the 80 'Great Theras' or inner entourage of the Master. *Cf. op. cit* xxxvi, 350; *Dialogues*, ii, 151.

Now Devahita saw him standing thus in silence, and addressed him in the verse —

His Worship standing there and speaking not,
With shaven head and face, wrapped in his cloak,
What doth he wish for, what may be his quest,
What would he beg, that he is thither come?[1]

[*Upavāna* —]

An Arahant, the Blessèd of all men,
A holy sage, he suffereth sore with wind
If there be any water heated here,
O give it to me, brahmin, for the sage
Revered by them to whom we reverence owe,[2]
Cherished by them who claim our pious care,.
Honoured by them to whom honour is due,
For him I do beseech it may be brought

Then Devahita the brahmin made a serving man take hot water on a carrying-pole[3] and a jar of molasses,[4] and offered them to the venerable Upavāna Then the venerable Upavāna came to the Exalted One and administered them to him, fomenting with the hot water and mixing the molasses with hot water [5]

Then the illness of the Exalted One abated.

And Devahita the brahmin came to visit the Exalted One, and exchanging with him the greetings of courtesy and amity, took his seat at one side So seated, he addressed the Exalted One in the verse

Where should he give* who hath a gift to make?
Where given, will his offering bear much fruit?

---

[1] Presumably it was not the conventional hour for the alms-call, hence the perplexity. The verses of the petition agree with 185, 186 of the *Theragāthā*

[2] *E.g* 'the 80 Great Theras.' *Comy.*

[3] *Kajā* or *pingo*, the pole at right angles to the shoulders.

[4] *Cf. Vin Texts*, ii, 42

[5] 'As a sweating mixture.' *Comy.*

* *Dajjā*.

Yea, how to him who doth oblation bring—
How shall his tribute work effectively ?*

[*The Exalted One* :—]

Whose[1] vision many former lives hath pierced,
Who sees the heavens above, the depths below,
Whose is 't to win the doing down of birth :—
Master of supernormal lore, a seer :—
There should he give who hath a gift to make,
There given, will his offering bear much fruit,
Yea, thus to him who doth oblation bring—
Thus shall his tribute work effectively.

When he had thus spoken, Devahita the brahmin said to the Exalted One: 'Most excellent, lord!' *etc.* (*as in the two preceding Suttas*).

§ 4. *The Millionaire,*[2] or *The Shabby Cloak*

On one occasion, at Sāvatthī, a certain brahmin millionaire, looking worn and in a coarse cloak, came to visit the Exalted One and, exchanging with him the greetings and compliments of courtesy, took his seat at one side. To him so seated the Exalted One said. 'Wherefore, brahmin, art thou looking worn** and art clad in a coarse cloak ?

* *Ijjhati.*

[1] *Cf* VII, 1, § 8

[2] A *mahāsāla* is a magnate either brahmin or noble, but emphatically a wealthy person This man's fortune amounted to 800,000 (? coins) stored in his house. The legend told is that he presented each son on his marriage with an eighth. They fearing lest he, being a widower, would remarry, petted and coddled him, but told him that to carry this on, they would need each the remaining four-eighths He gave all, retaining only his clothing, and lived with his eldest son Soon the daughter-in-law had him barred out; the others followed suit. He entered the brahmin order of Paṇḍarangas and suffered great privations, till he throws himself on the reputed kindness and graciousness of the Samana Gotama.

** *Lūkha.*

'Four sons have I, Master Gotama, in this place and they, in concert with their wives,* have shown me the door' 'Therefore, brahmin, thou shouldst learn these verses and, when the folk are assembled in the Chapter Hall,[1] and thy sons seated there also, recite them:—

They at whose birth my heart was glad,
For whose becoming much I longed,
They now in concert with their wives
Are as a dog that drives off swine.
Impious and shameless sooth are these
Who call me 'dear one,' call me 'dad'[2]
Demons are they in guise of sons.
Him that is come to years they leave
Forsaken, as a worn-out horse
Unfed is led away from crib
The sire, the senior of these boys
Doth beg his bread at others' doors.

Better in sooth 'the stick'[3] for me
Than having disobedient sons.
It serves to keep off savage ox,
It serves to keep off savage hound—
Whereas I wandered in the dark
I find a footing in the deep,[4]

---

* *Sampuccha.*

[1] The meeting of the brahmin synod, parallel to the *santhāgāra* or *Khattiya* (nobles') mote hall. *Cf Dialogues*, I, 113, *n.* 2. B. amplifies the meagre account Neglect of parents was punishable by death The sons fall at the father's feet, who withdraws his charge and bids them support him

[2] *Tāta, tāta* the gèneral familiar masculine appellative. We have nothing quite similar.

[3] *Daṇḍa* is here, I think, used in its double sense of recluse's staff, and legal punishment. The fact that he had arraigned his sons before the citizens in the hope of gaining redress gives point, lacking otherwise to these lines 'He goes on to show his bettered condition,' is B's meagre comment

[4] The metaphors are so elliptically expressed that they seem mixed 'I was in the dark; the *daṇḍa* guides me, I was in deep water, it steadies me, etc.'

And by the stick's effective power
I, though I stumbled, stand once more.

Then that brahmin, when he had learned the verses taught him by the Exalted One, recited them to all the folk assembled in the Chapter Hall, his sons being seated there also Thereafter his sons led that brahmin to his house, and when they had bathed him, they each clothed him with a suit of raiment

Then that brahmin, taking one of the suits, went to visit the Exalted One and, exchanging with him the greetings and compliments of courtesy, took his seat at one side, and so seated, said 'We brahmins, Master Gotama, select a teacher's fee for our teacher May Master Gotama be pleased to accept my fee'

The Exalted One, moved by compassion, accepted.

Then that brahmin said 'Most excellent,' *etc*, *etc* (*as in* §§ 1-3)

§ 5 *Pridestiff*

On one occasion at Sāvatthī, there was a brahmin living there called Pridestiff[1] He showed respect neither to his mother, nor to his father, nor to his teacher,[2] nor to his eldest brother

Now on that occasion the Exalted One, surrounded by a large congregation, was teaching the Norm And it occurred to the brahmin, Pridestiff 'This Samana Gotama, surrounded by a large congregation, is teaching the Norm. What if I were to go near? If he will talk to me, I will talk to him, if not, I will not speak to him' And he drew near and stood at one side And the Exalted One did not speak to him

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[1] *Cf.* above, VII, I, § 5 Evidently either a nickname *Māna-thaddha* or a mere *nom d'occasion* *Cf* a similar character in Jenta (*Pss of the Brethren*, CCXVIII), the son of Pasenadi's chaplain, and with whom this Pridestiff should have been identified *Dhammapāla* describes him as *mānathaddo*, and gives a similar narrative

[2] Unsaluted an *ācariya* (teacher) refused instruction, and, if the discourtesy proceeded from an ex-pupil, recognition. *Comy.*

And Pridestiff thinking 'This Samana Gotama does not know anything,'[1] was fain to turn back again.

Then the Exalted One discerning intuitively the thoughts of the brahmin, addressed him in the verse:—

Not well is it to foster pride![2]
If there be any here,
Brahmin, for sake of whom thou'rt come,
Give him thy fostering care.

Then Pridestiff thought: 'The Samana Gotama knows my thoughts!' and there and then he fell on his face at the Exalted One's feet and kissed those feet and stroked them, telling his name: 'Pridestiff am I, Master Gotama, Pridestiff am I, Master Gotama!'[3]

Then the congregation was astonished, saying: 'O wonderful, sir! O astonishing, sir, is it! For this Pridestiff shows respect to neither mother, nor father, nor teacher, nor eldest brother, and yet he utterly prostrates himself in this manner before the Samana Gotama.'

Then the Exalted One said to Pridestiff: 'Enough, brahmin, stand up and sit down in thine own place, whence belief in me arose in thy heart.'

So Pridestiff sat down in his own place and addressed the Exalted One in the verse:—

To whom should one show due humility,[4]
Whom treat with reverence?
Whom should one offer honour and respect?
To worship whom is well?

---

[1] 'In that he takes no notice of a high-bred person like me.' *Comy.*

[2] The Burmese MS. of Dhammapāla's *Comy.* used in *op. cit.* reads: '*Na mānabrūhanaŋ sādhu. Atthaŋ kariyatha, brāhmaṇa,*' which is simpler than the reading in Feer's edition, and avoids the doubled *brāhmana*. But it is otherwise awkward, and is less courteous in tone.

[3] *Cf.* VII, 1, § 5, *n.* 2.

[4] The Pali idiom is '(not) make pride.' *Cf. Jāt.* iv, 388.

[*The Exalted One* :—]

To mother and to father shouldst thou show
Humility, to eldest brother too,
And fourthly to thy teacher: these shouldst thou
With reverence treat, these honour and respect,
These worshipfully to entreat is well

The Arahants, the Saintly Cool,[1] whose work
Is perfected, and they sane and immune,[2]
These peerless ones, docile,[3] thy pride subdued,
In veneration hold.

When he had thus spoken, Pridestiff, the brahmin, said 'Most excellent,' *etc* . (*continue as in the four preceding Suttas*).

§ 6 *The Gainsayer*

On one occasion at Sāvatthī, a brahmin named The Gainsayer[4] was living at Sāvatthī And he thought. 'What if I were to go to visit the Samana Gotama, and to whatever he says, I were to maintain the opposite ?'

Now on that occasion the Exalted One was walking to and fro in the open air And Gainsayer drew nigh and followed the Exalted One as he walked to and fro, and said: 'Recite some doctrine, friar !'

[*The Exalted One* :—]

Nay, not with thee, Gainsayer, with thine heart
Corrupt and full of animosity,
Sound thinking or sound speaking [shall I find]

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[1] *Cf. Pss of the Brethren,* references in Index under 'cool.' *Buddhism* (1912), p 175, and below, VIII, § 4.

[2] *Cf. Pss. of the Brethren,* references in Index under 'sane'

[3] Lit. not-stiff, supple-minded The Br MS is here perhaps the corrupter reading. *nihacca mānaŋ atthadvāre,* so we follow Feer, and let the pada refer to the brahmin

[4] Lit Happy-in-gainsaying, or opposing. If some one said. 'it's all white,' he would say: 'it's all black,' etc. *Comy.*

Whoso can strife and discord of the mind[1]
Suppress, and give up enmity, 't is he
In truth can apprehend what's soundly spoke.

When he had thus spoken, Gainsayer the brahmin said: 'Most excellent,' *etc.* . . . (*continue as in* §§ 1-5)

§ 7. *New-Works.*

The Exalted One was once staying among the Kosalese in a certain forest. Now on that occasion the Bhāradvāja brahmin 'New-Works'[2] was having [timber]-work done in that forest. And he saw the Exalted One seated beneath a sāla-tree cross-legged, his body in an upright posture and mindfulness set up before his face[3] Seeing him, the thought occurred: 'I am enjoying the work that I am having done in this forest. That Samana Gotama, what is he enjoying in the doing ?' So New-Works drew nigh to the Exalted One and addressed him in the verse.—

What enterprise of thine is being wrought,
O almsman, in the wood where sāl-trees grow,[4]
That lonely in the forest though thou be,
Enjoyment still is thine, O Gotama ?

[*The Exalted One :*—]

No work in wood is left for me to do.
Root-cut for me is wood and jungle all,[5]

---

[1] *Appasāda*, the opposite of that pleasure arising from satisfaction which is harmony.

[2] *Nava - kammika*. On this expression B. confirms the interpretation given in the *Vin. Texts*, ii, 359, *n.* 2; *cf.* iii, 189. This brahmin had forest-trees cut and the timber framework 'for gables, roof-terraces, etc , fitted, then carried to the town and sold,' presumably for the *vaddhaki*, or worker in wood, to carry on withal.

[3] *Cf* VII, 1, § 10.

[4] *Cf.* V, § 5, *n* 2.

[5] B does not help us over the word *visūkaṃ* (*sic lege*) or *visukkhaṃ*. Here it can hardly mean 'puppet-show,' as in *D.* i, 6 (*cf Dialogues*, i, 7, *n.* 2). The Sanskrit equivalent (*viśvaṅk*) means etymologically

Thus I, all free from briars in the wood,[1]
And with my heart unpierced,[2] alone may find
My joy, for whom regrets have ceased to be

When these words had been said, New-Works, the Bhāradvāja brahmin, said 'Most excellent,' *etc* . . (*as in* §§ 1-6).

§ 8. *Wood-gathering.*

The Exalted One was once staying among the Kosalese in a certain forest Now on that occasion the numerous pupils of one of the Bhāradvāja brahmins, lads gathering sticks, came into that forest And so coming, they saw the Exalted One seated there cross-legged, the body fixed erect, and mindfulness set up before his face [3] And so seeing they sought out the Bhāradvāja brahmin and said. 'An it please you, sir, know that in the forest yonder a recluse is seated cross-legged, the body fixed erect, and mindfulness set up before his face' Then the brahmin together with the lads repaired to the forest and beheld the Exalted One seated as they had told him And seeing him, the brahmin drew near and addressed the Exalted One in the verse[4] —

Thou who hast plunged in forest lone and void,
In jungle depths, fearsome and perilous,
With frame[5] impassive, steadfast, beautiful,

---

spreading in all directions, hence *visūkaṃ* may be either (*a*) jungle or thicket, in apposition to *vanaṃ*, or (*b*) an adverb to 'cut'. 'cut on all sides'

[1] *Vane nibbanatho* (for *nir-vanatho*) is again metaphorical, wood standing for lusts or passions (*kilesa-vana*, *Comy*) *Cf Pss of the Sisters*, LXII

[2] Another favourite religious metaphor (*op cit* ver. 52 and *Brethren*. Index *s v* 'Dart') Is there not here another pun. *A-sallo = a-sālo?* (As if we were to say 'and with my back un-birched')

[3] *Cf* VII, 1, § 10

[4] These gāthās are in Jagatī metre, not used in this work till now, and the diction, spoilt alas! in translation, is very beautiful

[5] B here supplies this word (*kāya-visesanānī*)

O almsman, wondrous fair thine ecstasy.[1]
Not where they sing, nor even where is speech
Thou bidest, but alone within the wood,
A seer to whom the forest is a home
That thou thus dwellest lone and rapture-filled
Reveals itself as wondrous strange to me
For, sir, meseems if thou art fain to taste
Communion with the Lord of all the world,[2]
In threefold[3] heavenly sphere most high reborn,
Why then dost not, abandoning the woods,
Untrod by man, work among us severe
Austerities that lift to Brahmā-world ?

[*The Exalted One* —]

All longing[4] or obsession of the heart,
In divers things deeply for aye engrossed,
The promptings of desires[5] sprung from the root
Of nescience —together with their root,
All these have I brought to an utter end
I [sit] unswayed, unhankering and aloof;
With vision clarified all things I see
The goal supreme of blest enlightenment
Is won, O brahmin, and I contemplate
In secret places with a heart serene

When this was spoken, the Bhāradvāja brahmin said: 'Most excellent !' *etc* . (*as in* §§ 1-7).

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[1] The *Comy.* reads, with the Burmese, *sundararūpaŋ*, but *su-cāru°* scans better, and gives the intensive *su* *ati-sundaraŋ jhānaŋ jhāyasi.*

[2] *Lokādhipati*, *i e.* Great Brahmā. *Comy.*

[3] The Brahma-heaven is catalogued as threefold with respect to inmates: retinue, ministers, great Brahmās. *Cf* *Vibhanga*, **424.**

[4] *Kankhā*, and below *a-kankho*, usually meaning 'doubt' (*cf. Dīgha Nik* iii, 217), the prefix converting it into 'desire,' *ā-kankhā*, being dropped probably for metrical reasons. But in Sanskrit *kānkhā* is only 'longing'

[5] *Pajappitā*. *Jappa*, lit muttering, with its prefixes, is a synonym of *lobha* or *tanhā* See *Bud Psy. Eth*, p 279 *f*, *n.* 6. B. echoes here the comment he makes there. *Cf* above p. 180, *n* 2, 207, *l* 1,

§ 9 *The Mother-maintainer*

On one occasion at Sāvatthī a brahmin who supported his mother[1] came to see the Exalted One, and, exchanging with him the greetings and compliments of courtesy, took his seat at one side So seated, he said to the Exalted One 'Of a truth, Master Gotama, I seek my alms after the normal manner,[2] and so seeking them I maintain my parents Am I not, sir, in so doing, doing what ought to be done ?'

'Yea, verily thou, brahmin, in so doing doest what ought to be done Whoso, brahmin, seeks alms after the normal manner, and so seeking maintains his parents, engenders much merit.'

In normal fashion whoso doth maintain
His mother or his father, in this life
Him for that cherishing the wise commend,
And after death he wins the joys of heaven [3]

When this had been spoken the mother-maintaining brahmin said 'Most excellent !' *etc* . (*as in* §§ 1-8)

§ 10. *The Mendicant.*

On one occasion at Sāvatthī a mendicant[4] brahmin came to visit the Exalted One and, exchanging with him the greetings and compliments of courtesy, sat down at one side, and said to the Exalted One: 'Both I, Master Gotama, am a mendicant and his reverence is a mendicant What difference is there here between us ?'

[*The Exalted One* —]

No[5] man is rightly 'mendicant' so far
As he merely from others seeketh alms

[1] It was permissible, by the laws compiled in 'Manu,' for a brahmin to live by food given unasked or got by begging (IV, 4, 5), especially in times of scarcity (X, 120) Hence neither this brahmin, nor the mendicant (§ 10), was necessarily a recluse

[2] *Dhammena*, as prescribed.

[3] This *śloka* occurs in *Ang* ii, 69.

[4] *Bhikkhako* See preceding Sutta.

[5] Occurs *Dhp*. vers. 266, 267.

And is he pledged unto a tainted norm,[1]
Neither to that extent 'almsman' is he
Whoso, with us, hath in the higher life
Cast out both wickedness and [all the work
Of piling] merit,[2] and by judgment sound[3]
Fares through the world, 'almsman' indeed is he.

When this was spoken the mendicant brahmin said to the Exalted One 'Most excellent!' *etc.* (*as in* §§ 1-9).

§ 11 *Sangārava.*

On one occasion when the Exalted One was at Sāvatthī the brahmin Sangārava[4] was living there, and he was a Purity-by-Water man, believing* in purification by water; evening and morning he made a religious practice of going down into the water.[5]

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[1] Taking *vissaŋ dhammaŋ* to mean 'the whole law,' Max Müller failed to grasp the point or the Pali. An 'almsman' is *essentially* one who holds 'right views' and shapes his life according to the sound judgments of the same. On *vissaŋ*, *cf* *Dhs.* § 625; *Asl.* 319: 'putrid,' 'rancid' Both Commentaries on the verse refer to such smells; ours also to 'bad norm'; that on *Dhp.* to merely bodily acts (as the only rule of life).

[2] Max Müller's 'good and bad,' *pace* Nietzsche, is misleading for a European. (Fausböll's too See *Sn* ver. 520.) Making merit and reaping its reward was mere layman's creed (*cf.* the preceding Sutta), not that of a genuine bhikkhu, who by entering on the Path had renounced heavenly goals

[3] *Sankhā*, paraphrased in both Commentaries by *ñāṇa*, and explained in *Dhp Comy.* as the exercise of discernment and philosophical judgment in regard to all things (*Dhp. Comy.* iii, 393)

[4] Not the same, probably, as the brahmin youth of that name of Caṇḍalakappa in Kosala, *Majjhima-Nik* ii, 209 *f.*. with which *cf.* above, VII, 1, § 1.

* *Pacceti*

[5] *Cf. Pss. of the Sisters*, LXV: dialogue between Punnā, or Puṇṇikā, and a brahmin of similar views The practice especially when practised *three* times daily, counted as a form of *tapas*, or self-mortification. See *Dialogues*. i, 232; *Ang* i, 296; ii, 206.

Now the venerable Ānanda[1] rising early and dressing himself, took bowl and robe and went into Sāvatthī for alms Making his tour he dined, and on his return went to the Exalted One, saluted him, and took his seat at one side So seated, he told the Exalted One of the views of Sangārava the brahmin, and said 'It would be well, lord, if the Exalted One would visit the dwelling of Sangārava the brahmin, out of compassion for him'

The Exalted One silently consented And the next morning early the Exalted One dressed himself, and taking bowl and robe, set out for the dwelling of Sangārava the brahmin and, when there, seated himself on a seat that stood ready Then Sangārava came up to the Exalted One, and exchanging with him the greetings and compliments of courtesy, sat down at one side So seated, to him the Exalted One said. 'Is it indeed true, brahmin, that thou art a water-purifier, and believest in purification by water, and dost thou make it a religious practice to go down into the water both evening and morning?'

'That is so, Master Gotama'

'Now what advantage, brahmin, art thou looking for, in that thou believest and actest on this wise?'

'In this way, Master Gotama The evil deeds that I do during the day, these by my bathing I cause to be borne away the same evening, the evil deeds that I do at night, these by my bathing I cause to be borne away the next morning That is the advantage I look for, in that I believe and act on this wise.'

[*The Exalted One* —]

The Norm's a lake, virtue its strand for bathing,
Clear, undefiled, praised by the good to good men,

[1] According to B, Ānanda and Sangārava had, as laymen, been friends, and the former was anxious to prevent 'this wretch who, for all our friendship, has contracted wrong views, from becoming a "hell-filler", moreover, he has a large circle and hundreds may follow, if he is converted.

Wherein in sooth masters of lore come bathing,
So, clean of limb, to the Beyond cross over.[1]

When this was spoken, Sangārava said to the Exalted One. 'Most excellent!' *etc* . (*as in* §§ 1-10)

§ 12 *Khomadussa.*

Thus have I heard.—The Exalted One was once staying among the Sākyans at a Sākyan township named Khomadussa.[2]

Now at an early hour the Exalted One dressed himself and, taking bowl and robe, entered the township of Khomadussa for alms And just then the brahmin householders of the place were assembled in their place of council to transact some matters, and the god was raining drop by drop

Then the Exalted One came up to the hall, and they saw him coming from afar And seeing him, they said: 'Who now are these shaveling friar-men? And what can they know about council rules?'[3]

Then the Exalted One addressed the brahmin house-fathers of Khomadussa in the verse —

No 'council' that where are no pious gentlemen,[4]
Nor gentle they whose speech observes no rule
They who have put far from them lust and enmity
And dulness, they become good gentlemen.

When this was spoken, the Khomadussa brahmin house-fathers said to the Exalted One 'Most excellent!' *etc* . . . (*as in* §§ 1-11).

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[1] Occurs VII, 1, § 9.

[2] Meaning 'linen cloth', 'because of the preponderance (*ussannattā*) of such,' says B, but whether as made there, or worn, or both, does not appear I can find no other reference to the place

[3] Lit. 'hall-rule' (*sabhā-dhamma*) According to B, there was a side-entrance to avoid disturbing those who were comfortably seated, but the Buddha, aware that he would be creating or suffering discomfort, walked 'straight' in (*ujukam eva āgacchati*), angering the audience He had previously 'willed the rain to fall' The reason is not given, unless it served as an excuse for taking shelter

[4] *Santo*. 'wise, good men.' *Comy.*

CHAPTER VIII

THE VANGĪSA SUTTAS

§ 1. *Gone from Home.*

THUS have I heard.—The venerable Vangīsa[1] was once staying near Āḷavī[2] at the chief temple[3] of that place, together with his tutor, the venerable Nigrodha-Kappa.[4] Now on that occasion the venerable Vangīsa was a novice, not long ordained, who was left behind as custodian at the Vihāra.[5]

Then a number of women, gaily adorned, came into the pleasance to see the Vihāra. And seeing those women, disaffection[6] in consequence arose in the venerable Vangīsa, and lust harassed his heart. And then he thought: 'Alas! the loss to me! Alas! no gain to me! Alas! how hard for me to gain! Alas! no easy thing for me to gain! in whom disaffection has arisen, and lust harasses the heart. How were it possible here and now that another[7] should cause me to get

[1] On the curious legend concerning his profession and conversion, see *Pss. of the Brethren*, p. 395 *f.* B. gives it at the last of these Suttas.

[2] Is frequently mentioned in Pali literature. See JPTS., 1888, p. 11; *cf. Dhp. Comy.* iii, 170; 261 *f.*

[3] Or shrine: *cetiya*. *Comy.* Probably erected by a pre-Buddhistic cult. See below, X, § 12.

[4] See *Pss. of the Brethren*, p. 408 *f.*, *Sn.* ver. 342 *f.*

[5] It being his first year and he unskilled in the bowl-and-robe usages, the Theras left him to guard sunshades, sandals, and staves, while they went for alms. *Comy.*

[6] *An-abhirati*; 'loyal love' = *abhirati*, a strong form of *rati*. *Cf.* Māra's daughter so-called, IV, 3, § 5: 'Discontent.'

[7] *I.e.* in the absence of his 'spiritual pastors and masters,' as the *Comy.* remarks.

rid of this disaffection and produce loyal love? What if I were now by myself to get rid of my disaffection and cause loyal love to arise?' And the venerable Vangīsa by himself got rid of his disaffection and caused loyal love to arise within him. In that hour he uttered these verses:—

Alas![1] that now when I am gone from home
Into the homeless life, these wanton thoughts
Sprung from the Dark should flit about my mind!
Were high-born warriors, mighty archers, trained
In champion bow-craft, such as never flee,
A thousand, shooting arrows round about—
But women! . . . well, far more than these may come,
Yet shall they never wreck my peace of mind
Firmly established in the Norm[2] I stand.
For even in his presence have I heard
The Buddha of the sun's high lineage tell
About the Path that to Nibbāna goes,
And there the love of all my heart is given.[3]
Now that I alway in such mood abide,
Dost think, vile one, thou canst draw nigh to me;
Then shall I act in such wise, Death, that thou
Wilt ne'er discover which the way I take.[4]

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1 I give the rendering (with three alterations) as in the *Pss. of the Brethren*, 1209-13, and refer the reader to the notes there B.'s comments agree with those of *Dhammapāla* (pointing to (*a*) a common source of materials, (*b*) dependence—see § 2, *n*. 2), and he, too, fails to make clear the syntax of *sahassaŋ apalāyinaŋ*, unless it be a genitive absolute. 'Thousand,' however, belongs to the bowmen and not to their arrows, and has been corrected accordingly. 'The best archer,' say the Commentators, 'can only shoot one arrow at a time; women by appealing to the senses shoot five any moment!'

2 Not *dhammesu*, but *dhamme su*, or *so*. B. has *Sāsanadhamme*, 'rule, or Norm of the Teaching,' or 'Church,' as we should say.

3 This is the 'loyal' love once more confessed and triumphant. *Cf.* the *rato, abhirato* of *Pss. of the Brethren*, ver 742, and *Sisters*, vers. 359, 450.

4 *Cf.* Māra's baffled ignorance in IV, 3, § 3, *cf* also above, IV, 2, § 9.

§ 2 *Disaffection.*

On another occasion, when the venerable Vangīsa was staying near Ālavī, at the chief temple there, together with his tutor, the venerable Nigrodha-Kappa, the latter would enter his cell on returning from his alms-round and not leave it again till evening or the next day.[1]

Now on one such occasion disaffection arose in the venerable Vangīsa, and lust harassed his heart And blaming and composing himself by himself (as above), he in that hour uttered these verses.

> I[2] who had given up dislikes and dotings
> In all that stirs the lay imagination,
> May not make anywhere a haunt for lusting
> He who from jungly vice[3] hath gained the open,
> From lusting free,[4] 't is he is truly bhikkhu
> All things material here on earth dwelling,
> Or in the upper air that's based on land,
> Transient is all and all away is wearing —
> They thus discerning live who understand.[5]
> To all that makes for life[6] the folk cleave ever,

---

[1] He was *vihāra-garuko* (attached importance to keeping to the cell). *Comy.*

[2] See *Pss. of the Brethren,* 1214-18. The metre in the text:

— ⏑ ⏑ — | ⏑ ⏑ — | ⏑ ⏑ — | ⏓

has not occurred above, nor can I find a Pali name for it. The readings differ here and there from those in the parallel passage; the discrepancies are indicated below.

[3] See above, VII, 2, § 7. The whole line amplifies the word *nibbanatho.*

[4] The *Comy* reads *arato=taṇhā-rahito.* The PTS. has *a-nato,* without inclination (*nati*), lit, as with us, 'unbent,' a far better reading, and according well with the metaphor used: 'Unbending walks, 't is he . .'

[5] *Muttatā;* Theragāthā *mut[t]antā,* explained as 'having understood'

[6] 'The devices of the khandhas and kilesas.' *Comy.*

To things they touch, perceive[1] and see, and hear
Herein his will suppressing, unaffected,
Adhering nowhere, him the wise call Seer
Of basis sixty-fold those wrongful notions[2]
Fixed in the nature of the multitude,
A bhikkhu he, who ne'er gives his adhesion
To groups of these[3], whose speech is never lewd[4]
Richly endowed, long since of self the master,
Candid yet wise, and free from craving's power,
The seer hath won the state of peace, and therefore[5]
Perfect and cool awaits his final hour

§ 3 *Disdaining the kindly.*

On another occasion, at the same place, the venerable Vangīsa was despising amiable brethren because of his skill in improvisation.[6] Then blaming himself for such conduct, he of himself repented and in that hour uttered the verses[7] —

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[1] See *Pss of the Brethren*, 398, *n* 9 Here *Dhammapāla* quotes our *Comy.* by name, as taking *pâtighe* to mean 'smelt and tasted.' and *mute* to mean 'touched'—a forcing the words to give the regulation list of the 5 senses. I have followed the more usual rendering, with *Dhammapāla* (altering the order for rhyme).

[2] Another discrepancy. The PTS ed gives a line that does not scan, albeit *tasita* (*trsita*) is good, if rare and (?) late Pali (*Dāṭhavaŋsa*, III, 44) The *Comy* reads *atha satthi-nissitā sa-vitakkā*, the *sa*- being merely *met caus*, and refers to six, not sixty, objects of sense

[3] *Kilesa-vaggato Comy*

[4] See *Pss.* 398, *n.* 3.

[5] The curiously inserted *paticca* is referred by B to the 'state of peace'. *nibbānaŋ paticca*

[6] *Paṭibhāna* In popular usage, as here, that swift facility in adapting knowledge and expressing it, which is so marked by Vangīsa's chief talent, and for which he stood foremost (*A* i, 24). *Cf* this usage in the laymen's remarks *Dialogues*, ii, 370, *M* i, 378. *Paṭibhāna* is a department in the philosophy of *paṭisambhidā* (*cf Points of Controversy*, pp. 377 *f*), and the Commentators as schoolmen naturally refer to it explicitly, or by exegesis But they are here unnecessarily academic B. pictures him scorning 'these old fellows'' want of skill in text, commentary, or methods of exposition'

[7] *Pss of the Brethren*, vers. 1219-22, and notes The metre differs from that of § 2 only in 1st and 3rd padas.

Renounce conceit, thou Gotama's disciple ![1]
Wholly[2] from path of pride remove thy foot,
Since with that path some time infatuated
Long ere to-day thou truly didst repent [3]
By self-deceit deceived this generation,
Destroyed by vanity, is doomed to woe
For many an age in purgatory
Will folk eaten by pride lament their doom

He weepeth not at any time, that brother,
Path-victor, who the highest hath achieved
Both fame and happy conscience he enjoyeth
With truth they call him Seer of the Norm [4]
Hence in this life, strenuous, unimpeded,
Dispelled all hindrances, and purified,
Renouncing pride and vanity entirely,
Calm and with knowledge[5] doth he make an end.

§ 4 *Ānanda.*

The venerable Ānanda was once staying near Sāvatthī, at the Jeta Vana, in Anāthapindika's Park And [one day], rising early, he took bowl and robe and went into Sāvatthī for alms, with the venerable Vangīsa as his attendant recluse.

Now on that occasion disaffection arose in the latter, and lust harassed his heart Then to Ānanda he addressed the verse[6].—

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[1] B and Dh. agree.

[2] *Asesaŋ* (*sabbaŋ*) belongs to the preceding pada See *Theragāthā*

[3] *Therag* . *vippasārī hutvā* B =*ahosi*.

[4] *Therag.* Oldenberg selects *dhamma - daso* Norm - seer, as the Singhalese MSS read *Rato* is well in keeping with the foregoing Suttas On *tathattaŋ* (an adverbial accusative?) *cf. Sn.* ver. 520 *pavuccate tathatā*.

[5] *Dh.* paraphrases *vijjāy'* by *vidhāya* of *pride* end-maker B. has only *vijjāya* by knowledge

[6] *Pss of the Brethren.* vers 1223-26 The incident may have taken place before Ānanda became attached to the post he held so long

My sense with passion burns, my heart's aflame.
Thou of the Gotamas,[1] compassion take!
'T were well to tell how I may quench[2] [the fire].

[*Ānanda* :—]

Because perception is upset, perverse,
Therefore thy heart's a-flame Thou shouldst avoid
[Looking at] lovely objects passion-linked
Look at thine acts as other than thyself,[3]
Tending to ill, and as devoid of soul.
Extinguish this strong lust in fear lest thou
Burn in the time to come again, again.
And train thy mind, intent and well composed,
To contemplate what is not fair to view.
Let there be heedfulness concerning sense,
And be thou fillèd with a sane distaste.
Study the absence of the Threefold Sign,[4]
Cast out the baneful bias of conceit,
Hath the mind mastered vain imaginings,
Then mayst thou go thy ways calm and serene [5]

§ 5 *Well spoken*

On one occasion, when he was at the Jeta Vana, the Exalted One addressed the brethren, saying: 'Bhikkhus!' 'Yea, lord,' they said responsive. And he spake· 'Possessed of four qualities, bhikkhus, is the speech that is well and not ill spoken, faultless and not blameable by the wise

[1] Ānanda was a Gotama, first cousin to the Buddha

[2] *Nibbāpanaŋ*. 'a putting out', so below (extinguish)

[3] *Parato*. *Cf*. *Pss. of the Brethren*, p. 383, *n*. 3. B.'s exegesis says *aniccato*, 'as transient'; in his usual thirst for reference to categories. This pair of lines and the next pair are not in *Theragāthā* The first occurs in *A* ii, 18, with *ñatvā* for *passa*.

[4] Lit. study (or develop) the sign-less—a technical phrase of doctrine. B: 'develop that insight due to the destruction of the signs or appearances [of all things] suggesting permanence, happiness, and soul, which is called "the sign-less"'

[5] These eight lines occur in *Pss of the Sisters*, 19, 20.

Of what four qualities? Here, bhikkhus, if a brother speak well and not badly, speak righteously and not unrighteously, speak affectionately and not unkindly, speak truth and not falsehood, his speech having these four qualities, is well spoken, faultless, and not blameable by the wise'

Thus spake the Exalted One, and the Blessed One saying this, the Master spake thus further —

> The good say first let speech be nicely said,
> And second, speak by good norm, not by bad,
> Next, ye should kindly, not unkindly speak,
> And fourthly, say ye what is true, not false

Then the venerable Vangīsa, rising from his seat, and draping his outer robe over one shoulder, stretched for his hands saluting, to the Exalted One, and said 'It is revealed to me, Exalted One, it is revealed to me, Blessed One!'

The Exalted One said 'Be it revealed to thee, Vangīsa!'

Then the venerable Vangīsa extolled the Exalted One in his presence in suitable verses —

> Whoso can speak a word whereby he works
> No torment to himself, nor causeth harm
> To fellow-men, that word is spoken well
> Whoso can speak a kindly word, a word
> That's grateful to the ear, and lays not hold
> Of others' faults, that word is kindly spoke
> Truth is ambrosial speech[1], of saints of old
> This was the ancient Norm[2], on Truth and Good
> And Norm, 't is said, the saints do firmly stand
>
> The Word which the Awakened speaketh, sure
> Safe guide to make Nibbāna ours, to put
> An end to Ill —that is the Word Supreme

---

[1] 'Resembling ambrosia by its sweetness' *Comy* The word is here used in its more primitive mythical meaning

[2] See above, 1, 4, § 2; 8, § 3.

§ 6. *Sāriputta.*

The venerable Sāriputta was once staying near Sāvatthī, at the Jeta Vana, in Anāthapiṇḍika's Park. Now at that time the venerable Sarīputta was instructing, enlightening, inciting, and inspiring the brethren by a sermon, delivered in courteous speech, without impediment, clearly enunciated, communicating the matter in hand. And those brethren with their whole mind applied, attentive and intent, listened with rapt hearing to the Norm.

Then the venerable Vangīsa thought. 'The venerable Sarīputta and the brethren are thus engaged What if I were to extol the venerable Sāriputta in his presence with suitable verses ?' So he rose from his seat, and draping his outer robe over one shoulder, he bent his clasped hands saluting toward the venerable Sāriputta, and said 'It is revealed to me, brother Sāriputta! it is revealed to me!'

'Be it revealed to thee, brother Vangīsa.'

Then the venerable Vangīsa extolled him to his face in suitable verses:—

> With insight [into mysteries] deep,
> And richly dowered with learned lore,
> Expert in methods true and false,
> The son of Sārī,[1] greatly wise,
> Teacheth the brethren in the Norm.
> He teacheth both in brief outline,
> And eke expounds in full detail.
> And like the myna-bird's[2] sweet song
> His exposition poureth forth.
> And while he teaches, they who hear
> His honeyed speech in tones they love
> Of voice enchanting, musical,
> With ravished ears, transported hearts
> Delighted, list his every word.

---

[1] His mother was Rūpasārī, his family name, Upatissa

[2] *Sālikā*, or rice-bird. Clough's Sinhalese Dictionary calls it a thrush. *turdus salicus*.

§ 7. *Invitation.*

The Exalted One was once staying near Sāvatthī, in the East Park, at the Terraced House of Migāra's Mother.[1] And with him was a great company of bhikkhus, even five hundred, all of them Arahants.

Now on that occasion the Exalted One, [presiding] on the fortnightly festival day at the Pavāranā ceremony,[2] was seated in the open. And surveying the silent company of brethren, he addressed them: 'Well then, bhikkhus, I invite you: have ye not aught wherein you blame me, in deed or word?'

When he had thus said, the venerable Sāriputta, rising from his seat, and draping his outer robe over one shoulder, bent his clasped hands saluting toward the Exalted One and said: 'Nay, lord, we blame the Exalted One in naught either in deed or in word. For the Exalted One doth cause a Way to arise where none had arisen, doth produce a Way that had not been brought about, doth declare a Way that had not been declared; he knoweth a Way, understandeth a Way, is expert in a Way, and now, lord, thy disciples following after thee, have made that Way their own[3] I too, lord, invite the Exalted One: is there not aught wherefore he blames me, in deed or in word?'

'Nay, Sāriputta, naught is there for which I blame thee, in deed or in word Wise art thou, Sāriputta, comprehensive and manifold is thy wisdom, joyous and swift is thy wisdom, sharp and fastidious is thy wisdom Even as the eldest son of a king whose is the Wheel of Conquest rightly turns the Wheel as his father hath turned it, so, Sāriputta, dost thou rightly turn the Wheel Supreme of the Norm, even as I have turned it.'[4]

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[1] See III, 2, § 1

[2] *Cf. Vin. Texts*, i, 325 *ff.* A meeting held at the end of the rainy season, during which, members having dwelt cheek by jowl for three months, grievances might have made themselves felt. Mutual confession was invited (*pavāreti*) on this valedictory occasion

[3] This is a formula of the Canon. *Cf. S.* iii, 66, *M.* iii, 8.

[4] *Cf. Pss. of the Brethren*, vers. 826, 827; = *Sn.* vers. 556, 557.

'If indeed, lord, the Exalted One have naught wherefore he blameth me, in deed or word, is there naught in these five hundred brethren wherefore the Exalted One blames them, in deed or word?'[1]

'There is naught, Sāriputta, for which I blame these five hundred brethren, in deed or word. Of these brethren, sixty have threefold lore,[2] sixty have sixfold supernormal knowledge,[3] sixty are emancipated in both ways, and the others are emancipated by insight [alone].'[4]

Then the venerable Vangīsa, arising from his seat, and draping his outer robe over one shoulder, bent his clasped hands saluting toward the Exalted One, and said. 'It is revealed to me, Exalted One! it is revealed to me, Blessed One!'

And the Exalted One said 'Be it revealed to thee, Vangīsa.'

Then the venerable Vangīsa extolled the Exalted One in his presence with suitable verses —

To-day on feast-day, for full purity,
Five hundred brethren are together come.
Such as have cut their fetters, cut their bonds,
Seers who are free from rebirth and from ill
And as a king who ruleth all the world,
Surrounded by his councillors of state,
Toureth around his empire everywhere,
Driving throughout this earth that ends in sea,
So him, who is our victor in the war,[5]
The peerless Master of our caravan,[6]
We followers attend and wait upon,
Who hold the triple lore, slayers of death.

---

[1] 'But not in thought' (*mano*), remarks B., 'the faults of mind are not apparent as are those of word and deed' (or rather, are only apparent *as* words or acts)

[2] See above, p. 184.

[3] See above, VII, 1, § 8, and VI, 1, § 5, *n* 4

[4] *Cf* *Dialogues*, ii, 68, 70, *Puggala-Paññatti*, p 14, *JPTS*, 1913-14. 190.

[5] Against lust, hate, and ignorance. *Comy*

[6] 'Borne is he in the chariot of the Eightfold Path.' *Comy*.

All we are sons of the Exalted One;
No sterile chaff[1] may amongst us be found
I worship him who strikes down craving's dart
I greet the offspring of the sun's great line.

§ 8. *A thousand and more*

The Exalted One was once staying near Sāvatthī, at the Jeta Vana, in Anāthapiṇḍika's Park, with a great company of twelve hundred and fifty brethren.[2] Now on that occasion the Exalted One was instructing, enlightening, inciting, and inspiring the brethren by a sermon bearing on Nibbāna And those brethren, with their whole mind applied, attentive and intent, listened with rapt hearing to the Norm

Then the venerable Vangīsa . . [obtained permission from the Exalted One and] extolled him in appropriate verses:—

A thousand brethren, yea, and more than these
Attend around the Blessed One who here
Doth teach the Norm, the passionless, the pure,
Even Nibbāna, where can come no fear.[3]
They hearken to the Norm immaculate,
Taught by the Enlightened One Supreme.
O wondrous fair the All-enlightened shines
'Mid all the Band of brethren as their chief.
Mysterious spirit[4] thou, Exalted One,
The seventh in the lineage of the Seers,
Like a great storm-cloud [in the summer sky]
On thy disciples pouring plenteous rain

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[1] See *Pss of the Brethren*, p. 403, *n* 1 *Palāpo* is, according to B, within empty and vicious. It also means prattle, chatter, but cannot well mean both, so I have withdrawn the double rendering.

[2] The legendary number of the seventh Buddha's (Gotama's) Arahants See *Dialogues*, ii, 7.

[3] This striking compound *a-kuto-bhayaṃ*, 'the [having] no-whence-fear,' is applied either to Nibbāna, as here, *cf. Pss. of the Sisters*, vers 135, 333, or to the Buddha, v. 512, *Brethren*, vers. 289, 510, 831, 912. *Cf* above, I, 5, § 6.

[4] *Nāga*. *Cf* above, 38, *n*. 4.

And one of these from siesta-musing come,
Full fain his [gracious] Master to behold,
Thy true disciple, mighty Hero [see !],
Low at thy feet Vangīsa worships thee

'Say now, Vangīsa,[1] were these verses thought out by thee beforehand, or have they been revealed to thee just on the spot.'

'Nay, lord, these verses were not thought out by me beforehand; they were revealed to me just on the spot'

'Wherefore, Vangīsa, let yet more verses, not thought out beforehand, be revealed to thee just on the spot.'

'So be it, lord,' replied Vangīsa, and in additional verses not thought out beforehand he extolled the Exalted One:—

O'er Māra's devious ways faring triumphant,
Thou breakest up the fallows of our hearts.
Behold him from all bondage our deliverer,
Himself full fraught[2] the harvest he imparts
Yea, thou hast shown a Way by many methods
For crossing o'er the torrent safe to land,
And that Ambrosial thus manifested,
Norm-seers[3] inexpugnable we stand
Light-bringer, he hath pierced beyond, beholding
Past all those stations [where we end our flight],[4]
The topmost height knowing and realizing,
He showeth us that vantage-point of sight.

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[1] Vangīsa, thought the Master, does his work without hesitating, neither by developing a given statement, nor in reply to questioning, nor by pondering over it He goes about tying gāthās together and making padas of aromatic powder. I must show the others how well he does it.' *Comy.* Vangīsa, quickened in afflatus by the 'encore,' surpasses himself.

[2] See *Pss. of the Brethren*, p. 404, *n.* 2 'Full fraught' (*asitaŋ*) fits better, I still think, than *a-sitaŋ* (for *a-nissitaŋ*), see *Jātaka* ii, p. 247 (*Comy*)

[3] See above, 238, *n.* 4.

[4] *Viññāna*, or *diṭṭhi*. *Comy.* *Cf. Dialogues*, ii, 66*f*

Lo! now in truth so well revealed, for trifling
What place is there for those who learn his Lore?
Hence zealously within that Master's system
Train ye alway, and while ye train, adore.

§ 9 *Koṇḍañña*.

The Exalted One was once staying near Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground. And the venerable Aññāsi-Koṇḍañña,[1] after a very long interval, came to see the Exalted One, and coming, fell with face to earth at the feet of the Exalted One, and kissed and stroked them with his hands, uttering his name. 'I am Koṇḍañña, Exalted One! I am Koṇḍañña, Blessed One!'

Then the venerable Vangīsa . . . (*beholding this, obtained leave and*] . . . extolled Aññāsi-Koṇḍañña before the Exalted One in appropriate verses.—

Who next to our great Waked One was awoke,[2]
Brother Koṇḍañña, strong in energy,
The winner of a life of blissful ease,
Ever detached from every worldly tie
All that the Master's follower can win,
If he the training in the Rule fulfil,
All this Koṇḍañña step by step hath won.
By study strenuous [of mind and will].
Sublime in power and versed in triple lore,
Expert the thoughts of others to descry,
Koṇḍañña of the Buddha rightful heir,
Low at the Master's feet behold him lie

§ 10. *Moggallāna*.

The Exalted One was once staying near Rājagaha, on the slopes of Seer's Hill at the Black Rock[3] And with him was a large company of brethren, even 500, all of them Arahants.

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[1] On his legend see *Pss. of the Brethren*, p 284; *Vin. Texts*, i, 98. Further, B. tells us, he had dwelt for 12 years in the Six-Tusker Wood by the Mandākinī lotus-pool a haunt of Paccheka-Buddhas, he being much disinclined for touring about

[2] So the *Comy*

[3] See above, IV, 3, § 3.

Now the venerable Moggallāna the Great[1] intuitively discerned the mind of these as being emancipated, void of the conditions of rebirth.

Then the venerable Vangīsa . . . [*obtained leave and*] extolled the venerable Moggallāna the Great before the Exalted One in appropriate verses:—

High on the hilly slopes disciples wait,
Holders of triple lore, slayers of death,
Upon the presence of the seated Saint,
Who hath transcended all the power of ill.
And Moggallāna, great in mystic power,
Doth scrutinize in thought the hearts of all,
And thus examining he finds them freed,
And having naught wherefrom to be reborn.[2]
So do they wait upon that Holy One—
Who hath transcended all the power of ill,
And perfected on every hand his work,
Himself with every virtue crownèd—GOTAMA.

§ 11. *At Gaggarā*.

The Exalted One was once staying at Champā, on the shore of the Lotus-pool, at Gaggarā.[3] And with him was a great company of brethren, even five hundred, and seven hundred lay-adherents, and seven hundred lay women adherents, and some thousands of devas Among them all of a truth the Exalted One shone exceedingly in beauty and in glory.

Then the venerable Vangīsa . . . [*obtained leave and*] extolled the Exalted One in his presence with appropriate verses:—

As when the clouds have drifted from the sky,
The moon shines as a sun immaculate,
So thou, Angīrasa,[4] great seer, yet more
Dost gloriously the world illuminate

[1] On Moggallāna's powers see VI, 1, §§ 5, 9, 10.

[2] Expansion of *nirupadhiŋ*.

[3] See *Dialogues*, I, 144; *Pss. of the Brethren*, p. 32, *n*. 2. Champā was the capital of the Angas, now Bagalpur.

[4] See *Pss. of the Brethren*, p. 251, *n*. 1.

§ 12. *Vangīsa.*

The Exalted One was once staying near Sāvatthī, at the Jeta Vana, Anāthapiṇḍika's Park. Now on that occasion the venerable Vangīsa had but a little while ago won Arahantship,[1] and experiencing the bliss of emancipation, in that hour he spake these verses:—

Drunk[2] with divining art,[3] of old we roamed
From town and village on to town again.
Then we beheld the All-Enlightened [*him*
Who hath transcended all that we can know].
He in the Norm instructed me [*the Seer*
Who hath transcended all the power of ill.
And when we heard that Norm our heart was glad],
And faith and trust therein rose up in us.
Hearing that Norm concerning body, mind,
Sensations, objects of the same, and all
The data of our knowledge—learning these
I left the world to lead the homeless life

O surely for the weal of many folk
The Brethren and the Sisters, who have found
And seen salvation's system and its way,[4]
The holy seer did win enlightenment . .
O welcome wast thou then to me who now,
Have lived and studied at my Buddha's feet! . . .

---

[1] B. here gives his legend, agreeing with that given by *Dhammapāla*, though not told in quite identical words

[2] =*Theragāthā* (*Pss. of the Brethren*), vers 1253-62, but omitting several padas and even whole lines. The portions omitted in the *S.* are in italics, and below are indicated by . .

[3] On *kaveyya matto* see above, IV, 2, § 3, and note in *op.* and *loc cit.* just above

[4] *Niyāmagataddasā*, explained as having got to, and seeing the *Niyāma*—the 'way,' that is, of salvation, or 'assurance' concerning it See *Points of Controversy*, p. 177, *n.* 1.

The greater Triple Veda have I won,
The training in the Buddha's Rule is done.
I know as what I lived in times gone by,
Clear is the vision of the heavenly eye;
And magic power, the threefold lore is mine,
And thoughts of others can my thought divine.

CHAPTER IX

THE FOREST SUTTAS

§ 1. *Detachment.*[1]

THUS have I heard:—A certain brother was once staying among the Kosalese, in a certain forest tract. Now on that occasion, while taking siesta, he indulged in wrong and evil thoughts connected with worldly matters.[2] Then a deva who haunted that forest, moved with compassion for that brother, desiring his welfare, and wishing to agitate him, drew nigh to him and addressed him in the verses:—

Into the wood fain for detachment come,
Lo! how thy vagrant mind wanders without.
As man for men, suppress all purposes[3];
Thereby shalt thou be happy, rid of lusts.
Thrust out* thy disaffection! heedful thou!
Become** one of the good! that we approve.[4]
For hard is it to outstrip the reek of hell.[5]

---

[1] The schoolmen distinguish three forms of *viveka*: (1) of the body, or physical solitude, (2) of the mind, (3) of Nibbāna, or severance from all aims connected with worldly, or any other form of life.

[2] *Geha-*: lit. domestic life, and life in the world generally (*geha* = house).

[3] *Chanda*, desire-to-do. Unparticularized, the term often implies irreligious, worldly desire or intention, and *dhamma-* is sometimes prefixed in the opposite connection.

* *Pajahāsi*. ** *Bhavāsi*.

[4] A very obscure line. The *Comy.* reads *sadāyamāmase*, and has: 'him who is mindful, wise, we too are pleased. *Or* the meaning is "the norm of the good, that we approve."' The text has *sarāyamāmase*—'we bear in mind.'

[5] On *pātāla* see I, 5, § 4; IV, 3, § 5. 'Reek' and 'dust' are in the Pali *rajo*, on which see p 5, *n*. 2. I have not anywhere else met either the compound *pātāla-rajo*, or *dur-uttamaŋ*, here rendered 'hard to outstrip.'

Be not swept down with reek of sense-desires.
Just as a bird sand-flecked, shaking itself
Throws off the dust adhering [to its plumes],
So the good brother, heedful, strenuous,
Shaking himself, throws off the adhering dust.

Then that brother agitated by the deva, was greatly moved.

§ 2. *Ministry.*[1]

A certain brother was once staying among the Kosalese in a certain forest tract. And during that time, while he took siesta, he would fall asleep. Then a deva who haunted that forest tract, moved with compassion for that brother, desiring his welfare, and wishing to agitate him, drew near and addressed him in the verses:—

Arise, good almsman, wherefore seek repose?
What benefit dost thou in slumber find?
Good for the sick is sleep, and for one pierced
With wounds, for one that suffereth from shock.*
The faith and trust that made thee leave the world
And give up home to live the homeless life—
That faith shouldst thou develop and expand.
But come not thou under the sway of sleep.

[*The Brother* —][2]

Transient and fleeting are desires of sense
For which slow wits infatuated long.

---

[1] *Upaṭṭhānaṃ*. The usual reference to the title does not occur in the Sutta. 'Ministry' probably refers to the fairy's well-meaning officiousness. The legend is that the bhikkhu who slept was an arahant, but that he had very far to go to procure himself any food and returned tired out.

* *Ruppato*. On this term *cf.* B.'s analysis given in my *Buddhist Psychology*, 1914, p. 43. 'disturbed, struck, hurt, broken,' namely by physical causes.

[2] B. confesses himself uncertain as to whether these lines belong to the brother, or the deva. 'It is not apparent in the commentary' (*ayan pan' ettha anuttāna-pādavannanā*). But if to the deva, the refrain implies 'why should he not plague himself, for he will [have to] do so?' namely, if he yield to somnolent habits.

Whoso is freed and leaneth not on bonds,
The world well lost[1]—why should you plague the man?

Whose insight is well cleansed and purified
By the suppression of desire and lust,
By the transcending of all ignorance,
The world well lost—why should you plague the man?

Where saving lore hath broken nesciēnce,
And poisons of the mind are wholly purged,
A man who knows not sorrow or despair,
The world well lost—why should you plague the man?

He that hath summoned effort, put forth strength,
And ever maketh vigorous advance,[2]
Aspiring to Nibbāna's [blessèd peace],
The world well lost—why should you plague the man?

§ 3. *Kassapa of the Kassapas* (or *The Trapper*)

The venerable Kassapa of the Kassapas[3] was once staying among the Kosalese in a certain forest-tract. Now at that time, while taking siesta, the venerable Kassapa admonished a certain trapper.* Then a deva who haunted that forest tract, moved with compassion for the Brother, desiring his welfare and wishing to agitate him, drew near and addressed the venerable Kassapa of the Kassapas in the verses —

Come stalking in the fastness of the hills,
A silly trapper dull of intellect —

---

[1] Free rendering of *pabbajita*—the religieux, recluse, who has 'gone forth' from 'the world'

[2] See above, VII, 1, § 7

[3] *Kassapa-gotta:* possibly not the bhikkhu so named who lived at *Vāsabhagāma*, in Kasi: *Vin. Texts*, ii, 256; *A* i, 236

* *Cheto.* The trapper was pursuing a 'red deer,' when Kassapa intervened, protesting against earning a living by such cruel means. So B, describing in detail the very natural preoccupation of the hunter with his quarry and the domestic larder *Cf. Anguttara*, iii, 182. § 7.

'T is loss of time to admonish him. Methinks
A brother doing so is slow of wit.
He hears but does not understand, he looks
But seeth not. Thou mayst recite the Norm,
Yet will the fool not waken to his good.
Nay, if thou wert to bring of torches ten,[1]
O Kassapa, yet would he never see
The things he should; 't is eyesight he doth lack

Then the venerable Kassapa of the Kassapas, disturbed by that deva, was greatly moved.

§ 4. *Many of them*, or *On Tour*.

Many brethren were once staying among the Kosalese in a certain forest-tract. And at the close of the rains, when the three months [of Lent] were over, those brethren set out on tour. Then the deva, indigenous to that forest, missed them, and lamenting, uttered in that hour the verse —

I see these many solitary seats,
By learnèd men of varied discourse used [2]
To-day regret and discontent are mine—
Where are those Gotama-disciples gone ?

When this had been said, a certain deva addressed this verse to him —

They've gone to Magadha, to Kosala,
And some into the Vajjian land have gone.
As deer that roam untrapped at liberty,
Owning no home the almsmen pass their time.[3]

---

[1] The legend runs that to test his attention the bhikkhu held up a luminous finger (*cf.* Dabba of the Mallas: *Vin. Texts*, iii, 4-18: *Pss. of the Brethren*, 10), hence the context

[2] These were not solitary students, but a school collectively and systematically engaged, according to B , in teaching and learning by heart the doctrines, and asking and answering questions, marking the hours by a bell (*gaṇḍi*)

[3] The verses occur in *Mahāvastu*, 3, 420, 18, which reads *magakā* for *magā*. *Magā* occurs above, II, 2, § 1; *cf* *M.* i, 173 *f* ; 306.

§ 5. *Ananda.*

The venerable Ānanda was once staying among the Kosalese in a certain forest tract. Now at that time the venerable Ānanda was excessively busy imparting matters to the laity.[1] And a deva, indigenous to that forest, moved with compassion, desiring his welfare, and wishing to agitate him, drew near and addressed him in the verse:

> Thou who hast plunged in leafy lair of trees,
> Suffering Nibbāna in thy heart to sink,
> Study, thou Gotamid, and dally not!
> What will this babble-babble do for thee?[2]

Then the venerable Ānanda, agaitated by that deva, was greatly moved.

§ 6. *Anuruddha.*

The venerable Anuruddha was once staying among the Kosalese in a certain forest-tract And a certain goddess of the heaven of the Thirty-and-three, named Jālinī,[3] consort in a former birth to Anuruddha, came to visit him, and addressed him in the verses:—

> There set thy heart's desire where erst for thee
> Was life, with the celestial Thirty-three,
> Whose is the attainment of all sense-desires,
> Where thou wast beauteous with thy retinue
> Of heavenly maids surrounding thee their lord?

---

[1] According to the legend, this was just after the Master's *parinibāna*, shortly before Ānanda became Arahant. People knowing of his close attendance on his Master were ever asking him for details about the 'Great Decease,' mourning, and being admonished by him He took the Buddha's bowl and robe about with him Rebuke in the same verse is ascribed also to a Vajjian thera, Vajjiputta *Pss of the Brethren*, cxix.

[2] B. makes *biḷibiḷikā* refer directly to the 'talkee-talkee' noise of the laymen's conversation *Cf.* Dhammapāla's explanation *op. cit. loc. cit.*

[3] *Cf. Pss. of the Brethren*, 329. She is, in our *Comy*, said to have been his 'chief consort.' Anuruddha was first cousin to the Buddha.

[*Anuruddha* :—][1]

Ill-fated are such maids celestial,
In their own sphere of life establishèd [2]
Ill-plighted, too, the beings are whose lot
Brings them possession of these heavenly maids.

[*Jālinī*[3] :—]

They know no bliss who see not Nandana,
Abode of men and gods, renowned Thrice-Ten!

[*Anuruddha* :—]

Dost thou not know, O fool, how saints have said:
'Impermanent are all conditioned things.
Their nature 't is to rise and pass away;
When they have risen, then again they cease;
Happy the mastery of them and the peace.'
Now is there no new dwelling-place for me
In realms celestial, O Jālinī!
The endless line of birth is snapt in twain
Now can I never more become again.

§ 7 *Nāgadatta*.

The venerable Nāgadatta[4] was once staying among the Kosalese in a certain forest-tract Now at that time the venerable Nāgadatta went too early to the village and returned in the afternoon. Then a deva who haunted

---

[1] The sense seems to require this distribution, but the *Comy.* is not explicit, and there is no *iti* to the preceding lines However this is twice omitted in this Chapter (§§ 12, 14)

[2] *Sakkāyasmiṃ patiṭṭhitā*. *Kāya* (body) may be used for *nikāya*, group, society One gathers that these celestial nymphs were destined to be reborn in the infernal regions. So B. both here and in I, 5, § 6. They were 'fixed' herein for eight moral defects of character, he writes

[3] She now gives the verse occurring in I, 2, § 1, Anuruddha responding with the corresponding retort, and adding the last four lines, which are given in his Gāthā, *Pss. of the Brethren*, ver. 908. I give a rendering different only in form.

[4] We have not met with him elsewhere.

that forest, moved by compassion. desiring his welfare, and wishing to agitate him, drew near and addressed him in the verses:—

[Into the town] betimes, O Nāgadatta,
Thou hiest thee, erst after noon[1] returning,
Too long a time with laymen thou consortest,
[Spending thyself] in pleasure and in sorrow [2]
And much I fear lest this same Nāgadatta,
So reckless, in society entangled,
May fall into the clutches of the Death-king,
The Ender [of so many hopes and chances].

Then the venerable Nāgadatta, agitated by that deva, was greatly moved

§ 8 *The Housewife*, or *Engrossed*

A certain brother was once staying among the Kosalese in a certain forest-tract. Now at that time this brother was living exceedingly taken up[3] by a certain family And a deva who haunted that forest, moved by compassion, desiring his welfare, and wishing to agitate him, assumed the shape of the housewife[4] of that family, and went to the brother, addressing him in the verse.—

Along the rivers, resting by the gates,[5]
In mote-halls and along the chariot-roads
The folk foregather and discussions rise:—
Of me it is, and thee—now why is this ?[6]

---

[1] *Divā* Comy. *majjhantike.*

[2] B. gives no comment on this unfamiliar compound, *samānasukhadukkho.*

[3] *Adhi(ajjh)-ogālhapatto* B does not paraphrase, but narrates in detail how the family, charmed by the brother, devoted themselves to him and made him their pensioner.

[4] *Kula-gharanī.* B does not comment on this uncommon term.

[5] *Santhāne,* described as 'a resting-place (*vissamānatthane*) near the city-gate, when market-wares had been brought down.'

[6] *Kim antaran ti* 'what's inside ?' See Childers, who would have found B 's comment: *Kiŋ kāranā ?* confirm the definition (= *hetu*) of the *Abhidhānappadīpikasūcī.*

[*The Brother* :—]

Ay, there is busy to-and-fro of words,*
And a recluse must bear it patiently.
Not thereby should he feel annoyed, for not
Thereby can come defilement or disgrace.[1]
Whoso at sounds is flustered and dismayed,
Like any antelope within the woods,
Men call him giddy-pated, feather-brained[2]
The practice he may plan he'll ne'er complete

§ 9. *The Vajjian* (or *Vesāliyan*).

A certain brother of the Vajjian clan[3] was once staying near Vesālī, in a certain forest-tract.

Now an all-night festival took place at Vesālī, and the brother, hearing the throb and thrum of the music[4] and the noise of voices, lamented, uttering in that hour the verse.—

Each by himself we in the forest dwell,
Like a stripped log left lying[5] in the woods
On such a night as this [of revelry]
Who more ill-plighted in their lot than we ?

Then the deva who haunted that forest, moved with compassion for that brother, desiring his welfare, and wishing to agitate him, drew near and addressed him in the verse —

---

* *Paccūhā.*

[1] 'That arises only through evil deeds done by himself.' *Comy*

[2] Two renderings for *lahu-citto.*

[3] By birth a rāja (or oligarch of the Vajjian republic), who 'had resigned the umbrella' (noble rank) *Comy.* The story not quite *verbatim* is given in *Theragāthā Comy* The *Therag.* verse is slightly different (see *Pss of the Brethren,* LXII), the deva there repeating the 'we' of the first line, and using 'me' for 'thee' below.

[4] 'The thrumming of musical instruments such as tom-toms, etc., and the noise of lutes, etc , and talking ' *Comy*

[5] 'Deprived of garments, and adornments like timber laid aside. .' *Comy.*

Thou by thyself dost in the forest dwell,
Like a stripped log left lying in the woods.
And many a one may envy thee thy lot,
E'en as the hell-bound them that go to heaven

Then that brother, disturbed in mind by the deva, was greatly moved.

§ 10. *Diligence* (or *Doctrines*).

A certain brother was once staying among the Kosalese in a certain forest-tract. Now at that time this brother, whose life had been one of exceeding and abundant diligence, lived subsequently at ease, given to silence, and resigned.[1] Then the deva who haunted that forest-tract, moved with compassion for the brother, desiring his welfare, and wishing to agitate him, drew near and addressed him in the verse.—

O almsman ! why dost thou not con and study[2]
The doctrines all, while with the brethren biding
Who learns the Norm winneth heart's satisfaction,
And in this life winneth men's commendation

[*The Brother* —]

Ay, once was mine will to acquire those doctrines,
Until I met with that Pure thing and Holy
Now since I met with that Pure thing and Holy,
And understood worth of what sense can teach us,
[One thing remained —] laying all that on one side—
So would the good speak of it [not as slackness].

[1] These three terms (*appossukko, tunhībhūto, sankasāya*) occur in conjunction three times in the *Saṃyutta Nikāya*, and, I think, nowhere else. *S.* ii, 177, they are also applied to the misunderstood conduct of a young arahant; *S.* iv, 178, they are applied to the snug security of a tortoise tucked up in its armour. On the third term see *JPTS* 1909, p 22.

[2] *Virāgenāti ariyamaggena* (the Ariyan Way to Salvation). Lit. with the passionless.

§ 11. *Want of Method* (or *Fancies*)

A certain brother was once staying among the Kosalese in a certain forest-tract. And at that time that brother was occupied during his siesta with evil and wrongful thoughts, to wit, with sensual, malevolent, and cruel thoughts. Then the deva who haunted that forest-tract, moved with compassion for that brother, desiring his welfare, and wishing to agitate him, drew near and addressed him in the verse —

> Thou hast no thorough method in thy thought,[1]
> Good sir, and hence art thou inebriate[2]
> With thine ideas Renounce these muddled ways.
> Marshall thy thoughts in ordered governance
> Anent the Master, Norm, and Brotherhood;
> From virtue's code let there be no recoil.
> So shalt thou reach [the goal of] joy, of zest
> And bliss and full assurance.[3] Thence in joy
> Abounding thou shalt make an end of Ill

Then that brother, agitated by the deva, was greatly moved

§ 12 *Noontide*, or *Resounding*

A certain brother was once staying among the Kosalese in a certain forest-tract. And the deva who haunted that forest-tract, drew near and before him uttered the verse[4]:—

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[1] It is never easy to find fit rendering for the important idiom [*a*]*yoniso manasikāra*. See p 131, and *cf.* my *Buddhist Psychology* (1914), 123, 160, and *cf* the attempt in *Pss of the Brethren*, ver. 269, etc.

> Thereat arose in me the deeper thought:—
> Attention to the fact and to the cause

Yoni is *matrix*, source, *yoniso* is 'from' or '*qua*' *yoni* (the ablative) The other word (in the Suttas) is just 'work of mind.' B. often paraphrases **ayoniso* by *an-upāya*, with[out] method, plan, system. 'Muddled ways' = *a-yoniŋ*

[2] *Majjasi*. The indicative, as here, very rarely occurs.

[3] Lit. the negative form 'rid of doubt' (*a-saŋsāyo*).

[4] Occurs I, 2, § 5 *Saṇika*, in the title, here replaces *Saṇamāna*.

'T is the high hour of noon; the birds rest silently.
Boometh the mighty forest, fearsome that sound to me.

[*The Brother* :—]
'T is the high hour of noon; the birds rest silently.
Boometh the mighty forest, enchanting that sound to me.

§ 13. *Uncontrolled* (or, *Very many brethren*).

A great number of brethren were once staying among the Kosalese in a certain forest-tract. And they were muddled in mind, puffed up, vain, noisy, loose of speech, heedless, unintelligent, without concentration, unsteady in mind, uncontrolled in faculties Then the deva who haunted that forest-tract . . . (*continue as in preceding Suttas to* 'the verses':— *these are verbatim, those in* II, 3, § 5. *In conclusion*, 'the brethren were greatly moved,' *as stated in preceding Suttas*).

§ 14. *The Red Lotus-blossom*, or *White Lotus*.

A certain brother was once staying among the Kosalese in a certain forest-tract Now while there that brother, after he had returned from his alms-round and had broken his fast, plunged into the lotus-pool and sniffed up[1] the perfume of a red lotus. Then the deva who haunted that forest-tract, moved with compassion for that brother, desiring his welfare, and wishing to agitate him, drew near and addressed him in the verse.—

That blossom, child of water,[2] thing not given,[3]
Thou standest sniffing up the scent of it
This is one class of things that may be stolen.
And thee a smell-thief must I call, dear sir

[1] *Upasinghati*. the compound form I have only found at *Jāt.* ii, 339.
[2] *Vārija*, 'water-born.'
[3] Almost equivalent in Pali to 'thing stolen.' It was, of course, a device of the fairy's to gain his (or her) end by shooting beyond the mark with this exaggerated figure. 'So occupied, he will get into sensuous ways, and cravings will arise,' the monitor thinks. *Comy*

[*The Brother* —]

Nay, nought I bear away, I nothing break.
Standing apart I smell the water's child.
Now for what reason am I smell-thief called?
One who doth dig up water-lilies, one
Who feeds on lotuses, in motley tasks[1]
Engaged:—why hast thou no such name for him?

[*The Deva*:—]

A[2] man of ruthless, wicked character,
Foul-flecked as is a handmaid's dirty cloth:—
With such the words I say have no concern.
But this 't is meet that I should say [to thee]:—
To him whose character is void of vice,
Who ever maketh quest for what is pure:—
What to the wicked but a hair-tip seems,
To him doth great as any cloud[3] appear

[*The Brother* :—]

In truth, O fairy, thou dost know me well,
And kind compassion for me moved thy heart.
I prithee, fairy, speak to me again
Whenever thou dost see me do the like.

[*The Deva*:—]

Neither[4] am I dependent upon thee,
Nor yet hath guilty deed by thee been done.
But thou, O almsman, thou thyself shouldst know
How thou to blissful destiny mayst go.

Then that brother, agitated by the deva, was greatly moved.

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[1] *Ākiṇṇa*, lit. 'scattered,' 'heaped,' is by B.'s exegesis made to connote (*a*) impure, (*b*) hard, 'ruthless' or *ludda*, as in line 7.

[2] The distribution of these lines between the two parties is not easy. The *Comy.* makes no effort to distinguish, and only explains that it is they in whom is the capacity for salvation in this life who are meet to be admonished, not they who are 'past praying for'

[3] 'Like the crest of a *valāhaka*' (cloud) *Comy.*

[4] The sceptical fairy judges that he will lean on his mindful monitor and live a slacker, and so 'I will not consent.' *Comy.*

CHAPTER X

THE YAKKHA SUTTAS

§ 1. *The Yakkha of Indra's Peak*

THE Exalted One was once staying near Rājagaha, on the hill Indra's Peak, at the haunt of an Indra's Peak yakkha.[1] Now that yakkha drew near to the Exalted One and addressed him in the verse:—

> 'Material form is not the living soul'[2]:—
> So say th' Enlightened Ones. Then how[3] doth soul
> Possess this body? Whence to soul doth come
> Our bunch of bones and bowels?[4] How doth soul
> Within the mother-cave suspended bide?

---

[1] 'Peak and yakkha each derived its name from the other,' is B.'s only and quaint comment. An '*Indako yakkho*' finds mention in *Petavatthu*, II, 9, 65 *f.* The myth of the yakkha, and its evolution still, I believe, await investigation. The English equivalent does not exist. 'Genı' (*djinn*) is perhaps nearest (*cf. Pss. of the Sisters*, p. 30). In the early records, yakkha as an appellative is, like *nāga*, anything but depreciative. Not only is Sakka so called (*M.* i, 252), but the Buddha himself is so referred to, in poetic diction (*M.* i, 386). We have seen Kakudha, son of the gods, so addressed (II, 2, § 8), and in *D.* ii, 170 (*Dialogues*, ii, 200), the city of the gods, Ālakamandā, is described as 'crowded with Yakkhas' ('gods'). They have a deva's supernormal powers, and are capable of putting very pertinent problems in metaphysic and ethics. But they were decadent divinities, degraded in the later era, when the stories to the *Jātaka* verses were set down, to the status of red-eyed cannibal ogres. *Cf.* the older and newer view together in *Pss. of the Brethren*, p. 245.

[2] *Jīvaŋ*, the vital principle constituting the entity or person proper, B. *atta*, *puggala*.

[3] *Nvāyaŋ = nu ayaŋ*.

[4] *Yaka(-na)*, liver, used symbolically for all the soft parts. B. specifies 900 fleshy units.

[*The Exalted One:*[1]—]

At first the *kalala* takes birth, and thence
The *abbuda*. Therefrom the *pesī* grows,
Developing as *ghana* in its turn.
Now in the *ghana* doth appear the hair,
The down, the nails. And whatsoever food
And drink the mother of him takes, thereby
The man in mother's womb doth live and grow.

§ 2. *Sakka.*

The Exalted One was once staying near Rājagaha, on the Vulture's Peak Hill[2] Then a fairy named Sakka[3] drew near to the Exalted One and addressed him in the verse:—

It is not well, not fit that thou, who art
A friar, who hast all ties of every sort
Renounced, and dost emancipated live,
Shouldst [spend thy life] exhorting other men.[4]

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[1] The point in the reply is that the embryo evolves into the shape we know by laws of physical growth, and not by the instantaneous materialization wrought by a soul's *fiat* *Cf* the argument as applied in the *Kathāvatthu* (xiv, 2; *Points of Controversy*, p. 284), and the interesting pendant supplied by Lucretius in his maintaining cosmic law:—

Nam fierent juvenes subito ex infantibu' parvis, etc. *De Rerum*, I, 159 *ff.*

The yakkha, says B., is clearly an Animist (*Puggalavādin*). The *Comy.* gives interesting details in contemporaneous embryology quoting gāthās from an untraced source on the subject.

[2] See *Psalms of the Sisters*, pp 28, 66.

[3] There is no tradition, revealed in the *Comy.*, that Sakka, ruler of the Thirty-three Gods, is meant; this is only '*eko* yakkho Mārapakkhiko' (one yakkha of Māra's faction); *cf.* the same accusation brought by Māra (IV, 2, § 4). But that this deity was originally meant is no impossible.

[4] *Anusāsati*, to give continuous, or consecutive, systematic instruction, not merely 'to teach' (*deseti*). He is free, yet he makes to himself ties. Few finer logia than the answer here given are to be found ascribed to any teacher.

[*The Exalted One*.—]

Whate'er the apparent cause,* Sakka, whereby
Men come to dwell together[1] none doth fit
The Wise Man's[2] case. Compassion moves his mind.
And if, with mind thus satisfied, he spend
His life instructing other men, yet he
Thereby is nowise bound as by a yoke.
Compassion moveth him and sympathy.

§ 3. *Suciloma*.

The Exalted One was once waiting near Gayā, on the Stone Couch, at the haunt of the yakkha Suciloma.[3]

Now at that time Khara the yakkha and Suciloma the yakkha were passing by, not far from the Exalted One And Khara said to Suciloma: 'That's a friar.' 'No [replied the other], that's not a friar, that's a mere shaveling,[4] at least until I know that he 's the one and not the other'

Then Suciloma came up to the Exalted One and bent his body up against him. And the Exalted One bent his body away. Then Suciloma said. 'Dost fear me, friar?'

'Nay, friend, I fear thee not, albeit contact with thee is an evil thing.'[5]

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* *Vaṇṇa*.

[1] *Saṃvāso* ('living together'), *Comy* 'living as one, friendliness, amity.'

[2] *Sappañño ti suppañño sambuddho*

[3] An expressive statue of the yakkha Suciloma is among the bas-reliefs of the Bharhūt Stūpa (Cunningham, p. 136). It and those of other yakkhas compare favourably with presentations of devas The Stone Couch is, in the *Sutta Nipāta Comy*. (i, 301), described as a long slab of rock resting on four upright rocks. Gayā comprised both a town and a landing-stage, and the Couch was at the latter, but not far from the town-gate. Here the Master sat, awaiting his two converts-to-be.

[4] *Samaṇa, samaṇaka*, the affix 'of appurtenance' here has, as is often the case, a diminutive and contemptuous value.

[5] Fausboll's 'sinful' is misleading. B. says: 'shameful or unpleasant, to be avoided like dirt, fire, or a black snake, not to be acquiesced in by that golden-hued body,' so he 'bent away slightly as when one

'Friar, I will ask thee a question. If thou answerest me not, I will either derange thy mind,[1] or split thy heart, or I will take thee by the feet and throw thee over the Ganges.'

'I see no one, friend, in the whole world, be he Māra or Brahmā, nor among gods or men with all the recluses and the brahmins, who is able to do to me any one of these things; nevertheless, friend, ask according to thy desire.'

[*The Yakkha* :—]

Say,[2] whence are caused passions of greed and hatred ?
Repulsion, love, terror:—whence have they being ?
And whence spring thoughts into our minds down sinking,
Like [tethered] crow pulled by boy-captors earthward ?[3]

[*The Exalted One* :—]

'T is hence are caused passions of greed and hatred.
Repulsion, love, terror.—hence[4] have they being.
And hence spring thoughts into the mind down sinking,
Like tethered crow pulled by boy-captors earthward.
Born of our likes and longings,[4] of the self
The outcome,[5] like the banyan's trunk-born runners,
They cleave in divers ways to things of sense,
Like creeper intertwinèd in the forest

---

bends back the golden envelope of a piece of jewelry. Now the yakkha had hairs (*loma*) over the body like tapestry needles (*sūci*); these he erected, assuming a horrid shape with wide-opened mouth.' Khara is described as having scales like a crocodile's back. Both cases were results of thefts from 'the Order' in a former birth.' *Comy.*

[1] Either by making an appalling sight of himself before the Buddha, or by uttering fearful sounds, etc *Comy.*

[2] The verses are in *triṣṭhubh* metre, interrupted by two *ślokas*.

[3] The simile is explained by B. as I give it: Boys pass a string round a crow's leg and their finger, and pull it down in its flight; so our evil thoughts springing from ourselves are pulled back again into consciousness.

[4] *Taṇhā-snehato jātā.* *Comy.*

[5] *Ito attabhāvato jātā.* *Comy.*

And they who know self and wherefrom it riseth,
They crush it down—listen to me, O yakkha—
They cross this flood, difficult, by them ne'er cross'd,
So they may ne'er come back again to rebirth !

§ 4. *Manibhadda.*

The Exalted One was once staying among the Magadhese, at the Manimāla Temple, in the haunt of the yakkha Manibhadda.[1] Then that yakkha drew near to the Exalted One, and before him uttered the verse:—

To one of mind alert luck ever comes;
He prospers with increasing happiness.
For him to-morrow is a better day.
And wholly from all hate is he released [2]

[*The Exalted One* —]

. . . (*repeating the first three lines*) . . .
Not wholly from all hate is he released
For him whose mind ever by night and day
In harmlessness, in kindness[3] takes delight,
Bearing his share in love for all that lives,
In him no hate is found toward anyone.[4]

§ 5 *Sānu.*

The Exalted One was once staying near Sāvatthī, at the Jeta Grove, in Anāthapiṇḍika's Park.

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[1] These names have not been met with elsewhere.

[2] Feer found the first stanza in his Burmese MS. only, and prints it in brackets. They are possibly interpolated to let the Exalted One make the usual response, for Buddhaghosa takes no notice of the corrected view, but comments only on the ' Not wholly,' etc.

[3] I have inserted this term as representing the positive meaning of the negative term (*a-hiŋsā*)

[4] The last two lines occur in the *Cakkavāka Jātaka* (iv, 71). B. gives *mettaŋ so* and *mettaŋso* as alternative interpretations. The *Jāt Comy.* gives only the one I have adopted (*mettā - aŋso, koṭṭhāso*)

Now on that occasion Sānu,[1] the child of a certain lay adherent, was possessed by a yakkha And the mother, making lamentation in that hour, uttered the verses·—

To me[2] one of the holy men was he—
So, have I heard, the holy men do say[3]—
Yet lo ! the sight that meets mine eyes to-day·
With Sānu demons make their [cruel] sport.
On fourteenth day and on the fifteenth day,
And on the eighth of either half the month
I 've kept the feast, firm in the precepts eight,
The extra-fasts,[4] learnt from the holy men.
Yet lo ! the sight that meets my eyes to-day:—
With Sānu demons make their cruel sport.

[*The Demon* (in possession of Sānu)[5] .—]

On fourteenth day and on the fifteenth day,
And on the eighth of either half the month

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[1] The story in this little drama-sutta is given briefly in the *Comy.* on Sānu's *gāthā* (*Pss. of the Brethren,* XLIV.), and more fully in the *Dhp. Comy.* on ver. 326 (iv, 18 *f*) and in our *Comy.* Sānu, whose pious mother had placed him in the Order as a child, leads a model career till he suffers a normal relapse and recrudescence of worldly longing. In distress and dishevelment he visits his mother and confesses his distracted condition. She prepares food to comfort him, but his previous mother, who had been a Yakkha, was now a daughter of the gods and honoured exceedingly by them because of her late son's piety. Anxious not to lose credit and to 'save his soul,' she intervenes and 'possesses' him, so that he falls in an epileptic fit. The mother takes him on her knees, with embraces and lamentation. The ex-mother 'in' the son warns her of her son's parlous state; the son revives and wonders, the mother admonishes.

[2] Is this *so ahu ?* The four lines are in Burmese MSS only, and B. takes no notice.

[3] The arahant was just a holy man to the average layman. (*Cf. Pss. of the Sisters,* 130.) The line seems to resemble a ballad refrain, not always very pertinent

[4] These 2½ lines occur in *Pss of the Sisters,* p. 31 She now refers to her own piety as meeting, no less than her son's, with unfair reward.

[5] On this power ascribed to Yakkhas, Pisāchas, etc., *cf.* Washburn Hopkins's *Religions of India,* p. 415:—' Associated with *Skanda* (the

Who keep the feast, firm in the precepts eight,
The extra-fasts; who lead the higher life,
With such the demons make no cruel sport.
Our wise and clever Sānu thou shouldst tell:—
This is the word that Yakkhas [venerate]:—
Do nought of evil open or concealed;
If evil thou now doest or wilt do,
Thou'lt not escape from pain and misery,
Though thou spring up* and run in headlong flight [1]

[*Sānu* (coming to himself):—]

Mother, they weep for the dead, or the living they may not see.
But for him, O mother, who lives, who is here, why mournest thou me?

[*The Mother*:—]

They mourn for son who lieth dead, or him
Who is alive, but whom they no more see,
And him they mourn, who though he did renounce
The world, my son, doth hither come again,
For though he live again, yet is he dead.[2]
Drawn forth from burning embers,[3] O my dear,
Dost thou on embers wish to fall again?
Cast up from hellish regions, O my dear,
Dost thou desire to fall into the abyss?
Run thou thy course, my blessing take with thee

Saivite battle-god) are the spirits, or 'mothers,' who afflict people . . As in other lands, people are 'possessed' by evil spirits called *graha's*: seizers (our Pali has *gahito*, seized). . . The mothers are witches and live in cross-roads, cemeteries, and mountains They may be of Dravidian origin . . .' He refers to several passages in the *Anugītā* (Mahābhārata).

* *Uppaccā*.

[1] See *Udāna*, VI, 4; *Pss. of the Sisters*, vers 247, 248.

[2] *Dhammapāla* quotes *S.* ii, 271:—'This is death that one should reject the training and turn away to lower things'

[3] *Cf. Points of Controversy*, p. 127, on the Gokulika theory of life.

To whom give we occasion for offence?
The goods from burning house brought safely forth,
Dost thou desire that they should burn again?

§ 6. *Piyankara.*

The venerable Anuruddha was once staying near Sāvatthī, at the Jeta Vana, in Anāthapiṇḍika's Park.

Now on that occasion the venerable Anuruddha, rising as the night lifted, recited sentences of the doctrine.[1] And the yakkha, known as Piyankara's mother, hushed her little boy,[2] saying:—

Hush! make no noise, Piyankara,
The friar is speaking holy words.
If we can hear and learn those holy words
And practise them, it may be good for us.
If we can keep our hands off* living things,
If we can knowingly utter no lies,
And train ourselves to do the things we ought,
We may from goblin-sphere obtain release

§ 7. *Punabbasu.*

The Exalted One was once staying near Sāvatthī, at the Jeta Vana, in Anāthapiṇḍika's Park. And on that occasion he was instructing, enlightening, inciting, and inspiring the brethren by a sermon bearing on Nibbāna And the brethren, with their whole mind applied, attentive and intent, were listening with rapt hearing to the Norm [3]

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[1] *Dhammapadāni.* Very naturally B. specifies these as verses of the *Dhammapada,* namely, Nos 21-32:—the *Appamāda-vagga* He had formed a committee of 21 to consider interpretations of the text (*tanti*); probably after the Buddha's passing away. *Cf.* above, VI, 2, § 5.

[2] 'Starting from the western portion of the Grove, she . . with her boy on her hip came unexpectedly on the settlement, and heard the sweet voice in the *vihāra.* Cut to the heart, and smitten to the marrow, she stood like a post' while the child whimpered for food.

* *Saṃyamāmase.*

[3] 'The hour,' according to the *Comy.,* 'was toward sunset time, the Master after his dinner had preached to a general assembly, had

Then a yakkha, known as Punabbasu's mother,[1] hushed her little children thus:—

O silence, little Uttarā! Be still,
Punabbasu, that I may hear the Norm
Taught by the Master, by the Wisest Man [2]
'Nibbāna,' the Exalted One did say,
'Is the Deliverance from every tie';[3]
And for that truth my love is passing great.
Dear unto us is our own child, and dear
Our husband, dearer still than these to me
Is 't of this Doctrine to explore the Path.
For neither child nor husband, though they be
So dear to us, can save us from all ill,
As can the hearing of the blessed Norm
From pain and sorrow set a creature free.
And in the sequent sorrows of this life,
Linked as they are with age, decay, and death.
That Norm in which He found enlightenment
How there might be release from age and death:—

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then gone to the bath-rooms, and thereafter had rested on the 'Buddha-seat in the cell of the Fragrant Gable, surveying the eastern view.' Then certain ascetic brethren, in ragged attire, almsmen, who had been touring singly, in pairs, or other numbers, came out from their quarters and, saluting, disposed themselves round the Teacher like the red swathing (round a jewel) He discerning their wish, discoursed to them.

[1] Nothing of special interest is recorded about this earnest-minded mother 'With daughter on hip and the boy's hand in hers, she comes round by the back fence or wall (*pakāra*) of the Grove to the entrance opposite the aisle (*vīthi*) leading to the Buddha's seat, and seeing the hushed rapt audience fancies some market transaction is being proposed, whence she may get scraps' *Comy*

[2] *Buddha-seṭṭhassa,* lit of the best of Buddhas (enlightened persons).

[3] *Iti-vuttaka,* § 102 (*cf* § 122; *A.* ii, 24).

Not by the slothful undiscerning man,
The fool, may the Nibbāna be attained
That is Deliverance from every tie

The last of verses concluding a short discourse on *Nibbāna.*

That is the doctrine I am fain to hear,
Wherefore, Punabbasu, my son, be still.

[*Punabbasu:*—]

Mother, I will not speak a word, and see,
Still too is Uttarā. So hearken thou,
For sweet it is to listen to the Norm.
Because we haven't known the blessed Norm,
Mother, we go on suffering here and now.
To gods and men all in a muddled maze
This is the giver of the light:—that He,
The Buddha to his final body born,
The Man who Sees doth teach the Norm to men.[1]

[*The Mother* :—]

O blessed words! and wise the son I bore
And cradled at my breast, for now this son
Loves the pure Norm taught by the Wisest Man.
O mayst thou happy be, Punabbasu!
For now am I uprisen from the round
Of life renewed. The Ariyan Truths we see.
Thou too, my Uttarā! listen to me.

§ 8. *Sudatta.*

The Exalted One was once staying near Rājagaha, in Cool Wood.

Now on that occasion the citizen Anāthapiṇḍika had arrived at Rājagaha to transact some business[2] And he heard it said that a Buddha had arisen in the world, and he

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[1] Read *cakkhumā ti.*

[2] Merchant's business. The story is given in *Vin Texts*, iii, 179. The high importance attached by tradition to this first meeting of the great lay-supporter of early Buddhism with its Founder may be the reason for the repetition of efforts made by the excited merchant. There is an eerie atmosphere about the simple story that is Bunyanic. The *Comy.* amplifies the weird details and difficulties in the momentous quest of a millionaire breaking out of his groove.

became desirous of going to see the Exalted One. Then he thought: 'There is no suitable hour for going to see the Exalted One to-day; to-morrow then at the proper time I will go to see him.' And thus, dwelling in thought upon the Buddha, he fell asleep. Thrice during the night he awoke, fancying it was daylight,[1] and he went forth to the gate into the Cemetery,[2] and creatures not-human opened the gate

Then it seemed to Anāthapiṇḍika, as he came out of the city, that the light vanished, and all was dark. Fear and trembling and creeping of the flesh arose, and he became desirous of turning back

Then Sīvaka the yakkha, himself invisible, caused a sound to be heard[3]:—

A hundred elephants and horses too,
Ay, and a hundred chariots drawn by mules,
A hundred thousand maidens, in their ears
Bejewelled rings —all are not worth
The sixteenth fraction of a single stride.
Advance, O citizen, go forward thou!
Advance for thee is better than retreat.

Then to Anāthapiṇḍika the darkness vanished, and it became light, and the fear and trembling and creeping of the flesh that had come over him were abated.

Now all this happened a second time, and yet a third time. And then Anāthapiṇḍika came to Cool Wood where was the Exalted One.

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[1] Waking, says B., after the first, and after the second watch, his rapture at the prospect of seeing a Buddha became a sensation of light. Going on to the open roof, he saw the moon, and returned to bed. The third time it was indeed daylight, and he went down to the 'seven-stoned door' into the street In the sequel of what was probably the traditional narrative, B. gives the population of Rājagaha,—of city, *fuori le mure* and the suburbs—as amounting to about 3½ millions.

[2] B. supports this Singhalese reading by *susānamagge*, where the dead lay exposed and jackals howled

[3] Like blows struck on a golden bell, says B., who does not make good the omission of referring the verse to the speaker.

Now just then the Exalted One had arisen as the day dawned, and was walking up and down in the open air And the Exalted One saw citizen Anāthapindika coming while yet afar And seeing him, he came down from the terrace and seated himself on a seat made ready So seated, the Exalted One said to Anāthapindika 'Come, Sudatta !'[1]

Then Anāthapindika thought The Exalted One addresses me by my own name !' and he fell at the feet of the Exalted One, and said 'Lord, has the Blessed One rested happily ?'[2]

[*The Exalted One* —]

Surely at all times happily doth rest
The Arahant in whom all fire's extinct [3]
Who cleaveth not to sensuous desires,
Cool all his being, rid of all the germs
That bring new life,[4] all cumbrances cut out,
Subdued the pain and pining of the heart,
Calm and serene he resteth happily
For in his mind he hath attained to peace.

§ 9 *Sukkā* (1) [5]

The Exalted One was once staying near Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground

Now on that occasion Sukkā, the Bhikkhunī, was teaching

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[1] Sudatta was so exclusively known by the title ' given him by the people,' says B., of ' Feeder of the Forlorn,' that he judged none (even in Rājagaha, his home was at Sāvatthī) knew his personal name, and he had thought to test the Buddha's intuition by asking if he knew it On the force in the welcome *EHI* (come !), resembling Christ's ' Follow me,' see *Pss of the Sisters*, p 67, *Brethren*, Index *s v.* Ordination

[2] A delightful touch is given by the naturalness of the nervous, wrought-up seeker faltering out this commonplace courtesy after all his prepared questions, broken night, and sensational walk. No less delightful is the way in which the gracious Teacher, by the same simple instrument, lifts him up at once to the lofty thoughts he wished to hear.

[3] *Brāhmano parinibbuto.* See above, I, 1, § 1.

[4] *Nirupadhi.* See above, I, 1, § 2

[5] *Cf. Pss. of the Sisters*, XXXIV, *American Lectures*, p 75

the Norm, surrounded by a great congregation. And a yakkha,[1] enthusiastic about her, went into Rājagaha, going from chariot-road to chariot-road, from crossways to crossways,* and in that hour uttered these verses:

What have ye, men of Rājagaha, done,[2]
That here ye lie** as though bemused with wine,
Nor wait upon Sukkā while she doth teach
The doctrine of the Bourne Ambrosial—
That source from whence there is no turning back,[3]
That elixir that no infusion needs.[4]
The wise methinks were fain to quaff [that cup],
As wayfarer [the droppings of] the cloud.

§ 10. *Sukkā* (2).

The Exalted One was once staying near Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground

Now on that occasion a certain lay-follower gave food to Sukkā the Bhikkhunī And a yakkha, enthusiastic about Sukkā, went into Rājagaha, going from chariot-road to chariot-road, from crossways to crossways, and in that hour uttered this verse.—

O surely plenteous merit hath he wrought,
That layman wise who Sukkā's wants supplied—
Sukkā, who from all bonds is wholly free !

---

[1] So called also in the *Apadāna* account, but referred to in the *Therīgāthā Comy* as a *devatā* of the tree, the tree being at the end of the Therī's 'walking-ground,' or open cloisters As the Pali is *yakkho*, evidently a male fairy is meant.

* *Singhāṭaka*.

[2] *Kim me katā* The *me* seems to be the dative of personal reference, now obsolete in English; B , however, sees in it '*me* for *ime* (these).

** *Acchare*.

[3] Because of satiety, when we turn away from that of which we have been drinking. *Comy*.

[4] Creates its own essential spirit or juice, needing no external ingredients. *Comy*.

§ 11 *Vīrā* (or *Cīrā*).[1]

Thus have I heard.—The Exalted One was once staying near Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground.

Now on that occasion a certain lay-follower gave food to Vīrā the Bhikkhunī. And a yakkha, enthusiastic about Vīrā, did as the aforesaid yakkha, uttering the same verse

§ 12. *At Āḷavī.*

Thus have I heard:—The Exalted One was once staying at Āḷavī [and had entered] the haunt of a yakkha of Āḷavī.

Then that yakkha said to the Exalted One: 'Get out, friar!'[2]

'Very good, friend,' said the Exalted One, and came out

'Come in, friar!'

'Very good, friend,' said the Exalted One, and came in.

Thus did the yakkha order the Exalted One a second, and yet a third time, and the Exalted One complied each time.

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[1] *Vīrā* as the feminine form of *Vīra* (*cf* *Pss. of the Brethren*, VIII) would seem to be the more likely of the two. *v* and *c* in Singhalese are almost identical letters Neither of them is found elsewhere. B is silent.

[2] The story of this little episode is given with great amplitude and in many identical words by both our *Comy.* and that on the *Sutta Nipāta*, where the Sutta also occurs (I, 10). Three salient features at least link it to the large group of stories grouped so ably by Dr. Watanabe under the name of Kalmāsapāda stories (*JPTS*, 1909-10, p 240 *f.*) —(1) The man-eating yakkha, (2) the captured King saving himself by a promise, and the sanctity of that promise. (3) The conversion of the man-eater. When the Sutta begins, the yakkha is represented as returning home and finding the Teacher seated in his dwelling and exhorting a respectful group of his women folk 'as if he were master of the house' The Buddha has sought permission to enter, with the intention of converting the yakkha. With a heart full of amity, he judges the best way is to soften the yakkha by compliance. The yakkha, expecting a night's wrestling with the supernormal powers of a Rishi, is dazed, and tries that compliance, thinking eventually to tire him.

And yet a fourth time the Āḷavan yakkha said to the Exalted One: 'Come out!'

'Nay, friend, I will not come out. Do what thou hast to do.'

'I will ask thee, friar, a question. If thou wilt not answer, I will either derange thy mind, or split thy heart, or take thee by the feet and throw thee over the Ganges.'

'I see no one, friend, in the whole world, be he Māra or Brahmā, be he god or man, be he brahmin or recluse, who is able to do any one of these things to me. Nevertheless ask thou according to thy desire.'

[*The Yakkha*[1] :—]

What here is the best wealth a man can have?
What well performed brings happiness along?
What in good sooth is of all tastes most sweet?
How do they say our life can best be lived?

[*The Exalted One* :—]

Faith here is the best wealth a man can have.
Right deeds well done bring happiness along.
Truth in good sooth is of all tastes most sweet.
Life lived by wisdom, they do say, is best.

[*The Yakkha* :—]

O say, how may we pass over the flood?
How may we pass over the watery waste?
How may we get past ill and suffering?
How may we win to utter purity?

[*The Exalted One* :—]

By faith, surely, ye pass over the flood;
By zeal ye pass over the watery waste;
By energy ye get past ill and woe;
By wisdom utter purity ye win.

[1] That the questions *and answers* had been handed down by the yakkha's parents (who had them from Kassapa Buddha), written on a gold leaf (*paṭṭe*) in red ink, are a quaint feature in the legend.

[*The Yakkha* :—]

Say, how may wisdom be acquired ?
Say, how may wealth be found ?
How may we win fame and renown ?
And how may friends[1] be bound ?
In this world and where life shall be,
How may we lose all misery ?

[*The Exalted One* :—]

Whoso believeth in the Norm
Of Arahants, where lies the way
To win Nibbāna, fain to learn
He should get wisdom, must display
An earnest zeal, discerning wit.*

Who doth what seemly is and fit,
And on his back the burden bears
With vigour, he may riches find;
Speaking the truth he wins renown ;
And friends by giving he will bind.
In this world and where life shall be
Thus will he lose all misery.

Whoso the layman's life doth seek
In pious faith and hath these four:—
Veracity and self-control,
Steadfastness, generosity—
When passed away, he'll weep no more.
Yea, verily, I'd have thee ask
Recluses, brahmins one and all,
If any other like these four:—
Veracity and self-control,
A generous will and fortitude—[2]

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[1] *Mittāni,* the neuter plural. Perhaps 'kind acts' are meant. See I, 6, § 3.

* *Vicakkhano.*

[2] *Khanti* replaces *dhiti* The preceding term, *cāga,* is in Pali unchanged.

Are so effective found, that he,
In this world and where life shall be,
When passed away will weep no more.

[*The Yakkha* :—]

Now wherefore should I question these,
Recluses, brahmins, one and all
Who fully understand to-day,
The causes of the after-life.[1]
O surely for my growth and good
The Buddha came to Āḷavī.
To-day I fully understand
Where what is given rich fruit may bear.
Lo! I will now a-travelling go,
Village to village, town to town,
To magnify th' Enlightened One,
The seemly Order of the Norm.[2]

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[1] *Attho samparāyiko.* 'Growth and good' just below is also *attho.* B. gives six meanings of **attha,* and explains 'causes,' and 'growth and good' thus:—'causes': *kāranass' etaŋ adhivacanaŋ:* 'growth and good': *hitāya vuddhiyā ca.*

[2] *Dhammassa sudhammatā,* lit. the fine normality of the Norm: 'So well proclaimed by the Buddha' is all that the Commentaries see in this striking phrase, often occurring in the *Pss. of the Brethren.*

CHAPTER XI

THE SAKKA SUTTAS

I.

§ 1. *Suvīra.*

THUS have I heard:—The Exalted One was once staying near Sāvatthī, at the Jeta Vana, in Anāthapiṇḍika's Park. And there the Exalted One discoursed to the brethren, saying: 'Bhikkhus!' 'Lord!' they responded. The Exalted One said: 'In days gone by the Asuras marched out against[1] the gods. Then Sakka, ruler of the gods, called to Suvīra, son of the gods[2]: 'These Asuras, my dear Suvīra, are come out against us. Go thou out to meet them.' 'So be it, lord,'

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[1] B. seems to be ignorant of the bygone lustre of the word Asura —as = to Ahura [mazda], and a name or title of Varuṇa. He gives his traditional version of the immediate antecedents of Sakka, as a virtuous, public-spirited citizen of a Magadha village, and of his rebirth in the lowest deva-world (on Mt. Sineru, or Meru) as its King. Other versions are given in the *Kulāvaka Jātaka* (No 31) and in the *Mahāli-pañha* story of the *Comy.* on *Dhp.* ver. 30 (i, 263 *f.*) Merely touching on the good works of Sakka as the brahmin Magha, and on his seven Rules of Conduct (see 2, § 1 below), he names 33, not 30, co-operating fellow-citizens who were also reborn, as they died, in the same heaven, as if wishing it to be inferred that these became the '33 gods' immediately beneath Sakka (see below, § 3). We may presume that, for Buddhists, the thrones and powers of the 33 were relative permanencies, like the *Sakkatta* (Sakka-hood) of Sakka, occupied successively by long-lived devas. B.'s version of the Asura wars is, that certain devas tried to get the vigorous and virtuous new rulers into their power by doping them with *gandapāna.* Sakka warned his comrades to abstain; the plotters alone got dead drunk and were thrown down Sineru. They formed a kingdom below, and lived *a-sura,* without strong drink, trying from time to time to regain the lost Paradise

[2] We do not meet elsewhere with Suvīra.

responded Suvīra, son of the gods, but he played the slacker. Yea, twice and even thrice did Sakka summon him; and twice and even thrice with no better result

Then Sakka, ruler of the gods, addressed Suvīra, son of the gods, in the verses:—

Where happiness is found at journey's end
By him who ne'er bestirs himself nor tries:—
Go thou, Suvīra, get thee to that goal,
And make me also thither find the way.

[*Suvīra* :—]

For sluggard who bestirreth not himself
Nought that he undertaketh can he do.
For one whose every wish hath reaped success
What is the goal supreme,* O Sakka, say ?[1]

[*Sakka* :—]

Where sluggard who bestirreth ne'er himself
Doth win his way to final happiness:—
Go thou, Suvīra, get thee to that goal,
And make me also thither find the way.

[*Suvīra* :—]

But may one without action, chief of gods,
Such happiness discover and possess
As sorrow and despair may never dim ?
What is the goal supreme, O Sakka, say ?

[*Sakka* .—]

If it may be that where no deed is done[2]
No man comes anywhere again to birth,
Nibbāna is the way to compass that.
Go thou, Suvīra, get thee to that goal
And make me also thither find the way.

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* *Varaṃ disaṃ.* [1] 'Say' is supplied by the *Comy.*

[2] *A-kammena.* B. is singularly wanting over these interesting verses, combining as they do (1) the doctrine of the non-accumulation of Karma (*cf.* p. 301, *n.* 2), good or bad, with (2) the primary importance of strenuous persevering activity of a right sort: training in the Paths for no earthly or celestial reward.

Verily, bhikkhus, Sakka, ruler of gods, subsisting on the fruit of his own well-doing, ruling over and governing the Thirty-three Gods, will be one who commends exertion and energy Now in this Rule, bhikkhus, ye do enhance his words when ye, who have gone forth under a Norm and Discipline so well proclaimed, do exert yourselves, and strive and endeavour to attain to the unattained, to arrive where ye had not arrived, to realize that which ye had not realized.

§ 2. *Susīma.*[1]

And with Susīma, son of the gods, Sakka discoursed in the same words.

§ 3. *The Top of the Banner*[2]

The Exalted One once, while at the Jeta Vana, addressed the brethren on this wise:—

'Long ago, bhikkhus, a battle was raging between the gods and the Asuras. Then Sakka, ruler of the gods, addressed the Thirty-three Gods, saying: "If in you, dear sirs, when ye are gone into the battle, fear and panic and creeping of the flesh should arise, look up at the crest of my banner. If ye do so, any fear and panic and creeping of the flesh[3] that will have arisen will be overcome If ye look not up to the crest of my banner, look up at that of Pajāpati, king of the gods, . . or at that of Varuna,[4] king of the gods, . . . or at that of Isāna,

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[1] He is called Sakka's son; presumably the Susīma, son of the devas, of II, 3, § 9.

[2] This Sutta was translated by the late E. R. Gooneratne in the *Ceylon National Review*, 1906. No graphic device is described by B. as forming the *agga*, or crest of the banner of these vast devas—Sakka's was 250 *yojanas* in length, himself and his chariot of propor tional size—but from it the wind elicited music. Hence it served both as a bagpipes and as a visible rallying point.

[3] This triplet of terms occurs in the Māra and Bhikkhunī Suttas, but not in the other Nikāyas.

[4] This interesting trio are represented as invoked in the Tevijja Sutta, *Dialogues*, i, 310 On the first three, see Macdonell's *Vedic Mythology* Isāna is an older name for Rudra, called euphemistically

king of the gods, and any fear and panic and creeping of the flesh that will have arisen will be overcome.

Now, bhikkhus, in them that look up to the crest of one or other of these four banners, any fear and panic and creeping of the flesh that has arisen may be overcome, or again it may not. And why is this? Because Sakka, ruler of the gods, is not purged of passions, hate, or ignorance, is timid, given to panic, to fright, to running away [1]

But I say thus unto you, bhikkhus: If in you when ye have gone into forests, to the roots of trees, to empty places, fear and panic and creeping of the flesh should arise, do ye in that hour only call me to mind and think: 'This, that is the Exalted One, Arahant, supremely enlightened, proficient in knowledge and in conduct, the Blessed One, who understands the world, peerless tamer and driver of the hearts of men, the Master, the Buddha for gods and men, Exalted One. For if ye so call me to mind, bhikkhus, any fear, panic, creeping of the flesh that will have arisen will be overcome.

And if ye cannot call me to mind, call to mind the Norm, and think: 'Well proclaimed by the Exalted One is the Norm, relating to the present, immediate in its results, inviting all, giving guidance, appealing to each, to be understood by them that can understand. For if ye so call the Norm to mind your fear . . . will be overcome.

And if ye cannot call the Norm to mind, then call to mind the Order, and think: 'Well practised is the Exalted One's Order of Disciples, practised in integrity, in intellectual methods, in right lines of action—to wit the four pairs, the eight groups of persons[2]:—this is the Exalted One's Order of Disciples worthy of offerings, oblations, gifts, salutations, the world's peerless field for merit. For if ye so call the Order to mind, your fear, panic, creeping of the flesh will be overcome.

Siva (Bothlingk and Roth). So distorted had their myths become for B., that he assigns them places immediately below Sakka, and hence presumably among the 33!

[1] See this sequence of terms, III, 3, § 4.

[2] Those disciples reckoned to have attained one or other of the Four Paths or Four Fruits.

And why is this? Because the Tathāgata, bhikkhus, Arahant Supremely Enlightened, is purged of passion, hate, ignorance, is without timidity or panic or fright, and fleeth not.'

Thus said the Exalted One, and the Blessed One so saying, the Master spake yet further:—

Whene'er in forest or in leafy shade
Or lonely empty places ye abide,
Call to your mind, bhikkhus, th' Enlightened One;
No fear, no sense of peril will ye know.

Or if ye cannot on the Buddha think—
The chief, the senior of the world, the Bull of men—[1]
Then call the Norm to mind, the well-taught guide.

Or if ye cannot think upon the Norm—
The well-taught doctrine wherein guidance lies—
Then turn your thoughts to the Fraternity,
Unrivalled field where men may sow good deeds.

If ye in Buddha, Order, Norm thus refuge take,
Fear, panic, creeping of the flesh will never rise.

§ 4. *Vepacitti*,[2] or *Forbearance*.

Again, at the same place, the Exalted One addressed the brethren:—

Long time ago, bhikkhus, gods and Asuras were mingled in battle. And Vepacitti, ruler of the Asuras, addressed the Asuras, saying:—'If, dear sirs, in the battle now raging between gods and Asuras, the Asuras are victorious, the gods defeated, when ye have bound Sakka, ruler of the gods, hand and foot and neck,[3] bring him before me into the City of the Asuras.'

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[1] *Narāsabha*, for *nara-usabha*. *Cf. Dhp.* ver. 422, and *Comy.* iv, 231): 'by his undauntedness.' [2] Pronounce °*chitti*.

[3] 'Both hands and both feet, the neck making the fifth,' and B. adds the curious comment: 'these five fetters appear to the eye like a web of rushes, or a spider's web, and obstruct movement By thought only was he bound by them, by thought (*cittena*) only was he loosed.

Sakka also, bhikkhus, ruler of the gods, addressed the Thirty-three Gods, saying —'If, dear sirs, in the battle now raging between gods and Asuras, the gods are victorious, the Asuras defeated, when ye have bound Vepacitti, ruler of the Asuras, hand and foot and neck, bring him before me into the hall Sudhammā.'

Now in that battle, bhikkhus, the gods were victorious, the Asuras were defeated. And the Thirty-three Gods bound Vepacitti hand and foot and neck, and brought him before Sakka into the hall Sudhammā. And Vepacitti, thus bound, railed at and reviled Sakka as he entered and when he left the hall, with coarse and scurrilous words.[1]

Then, bhikkhus, Mātali, the charioteer, addressed Sakka, ruler of the gods, with the verse:—

Now is it, Sakka, that thou art afraid,
Or because thou art weak that thou forbear'st,
When thou dost hear these speeches scurrilous
By Vepacitti cast into thy teeth?

[*Sakka*:—]

Nay, not from fear nor weakness do I bear
With Vepacitti. How should any man
Who lacks not understanding, such as I,
Engage himself to bandy with* a fool?

[*Mātali*:—]

But fools may only wax ever more wroth
If there be none to put a stop to them.
Wherefore by heavy chastisement and sharp
Let the strong-minded man restrain the fool.

[*Sakka*:—]

But in my judgment this alone avails
To stop [the railing of] a foolish man:—

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[1] B.'s list of scurrilous epithets is not without interest: 'Thou art a thief, a fool, a bungler (*mūḷho*), a camel, a bullock, a donkey, a hell-man, a beast; there's neither heaven nor hell to be expected by such as thou.'

* *Paṭisaṃyuje.*

When he who has a mind alert, and sees
Another filled with rage, grows calm and still.

[*Mātali* :—]

In this, that thou dost patiently forbear,
A grievous error, Vāsava,[1] I see.
For when the fool doth fancy: ' 't is from fear
He bears with me,' the dolt will press you hard,
Like cow [that charges] more when you do flee.[2]

[*Sakka* :—]

O let him fancy as he will—or won't :—
That I do bear with him because I fear.
'Mong highest matters of our spirit's growth[3]
Nought ranks above* forbearing patiently.
Yea, surely he that hath the upper hand
And beareth patiently with him that's down;—
Ever to tolerate the weaker side:—
This the supreme forbearance hath been called.
Whoso doth think the strength of fools is strength,
Will say of the strong man: A weakling he!
For the strong man whom righteousness doth guard,
To bandy words comes not into his thought.
Worse[4] of the two is he who, when reviled,
Reviles again. Who doth not, when reviled,
Revile again, a twofold victory wins.

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1 See below, p. 295.

2 The metaphors are a little mixed. *Ajjhārūhati* (=*ajjhottharati*), 'press you hard,' is to climb on to and over you,' 'spread over,' and is used for *e g.* parasitic plants *Jāt.* iii, 399. In the second figure: the herd watching two bulls fighting, will join in pursuit quickly enough when one of the two yields and runs away. *Comy.*

3 Here is another instance of the use of the pregnant term *attha* in two shades of meaning. The Pali *pada* is *sadattha-paramā atthā*. (*Cf.* above, X, § 12.) I take *sad-attha-* (*sakattha-*, *Comy.*) in the sense of *vuddhi*, '[spiritual] growth,' and *atthā* in the sense of *kāraṇā*, 'matters,' 'grounds,' 'causes.'

* *Bhiyyo.*

4 These verses occurred in VII, 1, §§ 2, 3.

Both of the other and himself he seeks
The good; for he the other's angry mood
Doth understand and groweth calm and still.
He who of both is a physician, since
Himself he healeth and the other too,
Folk deem him fool, they knowing not the Norm.

Verily this Sakka, bhikkhus, ruler of the gods, subsisting on the fruit of his own good works, and ruling over and governing the Thirty-three Gods, will be of those who commend forbearance and gentleness. Now in this Rule, bhikkhus, ye do enhance his virtue when ye who have gone forth under a Norm and Discipline so well proclaimed become forbearing and gentle.'

§ 5. *Victory by speeches.*

Another discourse at Sāvatthī:—

'Long time ago, bhikkhus, a battle was raging between the gods and the Asuras. And Vepacitti, ruler of the Asuras, said to Sakka, ruler of the gods "Let the victory, ruler of the gods, be according to excellence in speech!'"

'So be the victory, ruler of the Asuras!'

Then bhikkhus, the gods and Asuras, arrayed their audiences, saying. 'These will judge what is well-spoken and what is ill-spoken.'

Then Vepacitti said to Sakka. 'Recite thou a verse, ruler of the gods!' And Sakka replied: 'Thou, Vepacitti, art here the older god, speak thou a verse'

Then Vepacitti, bhikkhus, spoke this verse —

They that are foolish ever wax more wroth
If there be none to put a stop to them.
Wherefore by heavy chastisement and sharp
Let the strong-minded man restrain the fool.[1]

Now the Asuras, bhikkhus, applauded the verse spoken by Vepacitti; the gods remained silent.

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[1] There is a pleasant humour in putting into Vepacitti's mouth the verses in which Mātali arraigned him (see § 4), but this is lost on B.

Thereupon Sakka spoke this verse —

But in my judgment this alone avails
To stop [the railing of] a foolish man:—
When he who has a mind alert, and sees
Another filled with rage, grows calm and still

Now the gods, bhikkhus, applauded the verse spoken by Sakka; the Asuras remained silent.

Then Sakka said to Vepacitti: 'Recite thou a verse, Vepacitti!'

[*Vepacitti* :—]

In this that thou dost patiently forbear,
A grievous error, Vāsava, I see.
For when the fool doth fancy: ''T is from fear
He bears with me,' the dolt will press you hard
Like cow [that charges] more the more you flee.

Now the Asuras applauded; the gods remained silent.

Then Vepacitti said to Sakka· 'Recite a verse, ruler of the gods' And Sakka spake these verses:—

O let him fancy as he will—or won't :—
That one doth bear with him because of fear . . .

The whole of the verses following these lines in § 4 *follow here.*

Then the gods applauded the verses spoken by Sakka, the Asuras remained silent. Thereupon the audiences of gods and Asuras spoke thus:—

'The verses spoken by Vepacitti, ruler of Asuras, belong to the sphere of force and violence, of quarrelling, strife, and contention. The verses spoken by Sakka, ruler of gods, belong to the sphere of persuasion and mildness, of concord, amity, and harmony.[1] To Sakka, ruler of the gods, the victory by excellence of speech!'

And thus, bhikkhus, did Sakka win the victory by excellence of speech.

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[1] I take the positive forms; none of the negatives given in the Pali: non-force, etc.—would appeal to us who prefer positive forms of expression

§ 6. *Nests.*

Another discourse at Sāvatthī.—

Long time ago, bhikkhus, a battle was raging between the gods and the Asuras. And in that fight[1] the Asuras conquered, the gods were defeated. And the defeated gods retreated towards the north, the Asuras pursuing them.

Now Sakka, ruler of the gods, addressed Mātali, his charioteer, in the verse:—

> See that the chariot pole, O Mātali,
> Keeps clear of nests 'mong the silk-cotton trees,[2]
> Let us choose rather to give up our lives
> To Asuras than nestless make these birds.

'So be it, lord!' said Mātali, and in obedience to Sakka he turned back the chariot with its team of a thousand thoroughly trained horses.

Then, bhikkhus, the Asuras thought: 'The chariot of Sakka is now turned back, the devas will engage the Asuras in a second battle. And terrified, they retreated into the City of the Asuras.

Thus, bhikkhus, was Sakka victor by righteousness.

§ 7 *Not treacherously.*

Another discourse at Sāvatthī:—

'Long time ago, bhikkhus, to Sakka, ruler of the gods, meditating in private, this idea arose in his mind: "Whoever may be my enemy, even him I may not betray."'

Then Vepacitti, ruler of the Asuras, discerning in mind the mind of Sakka, came up to him. And Sakka saw him coming

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[1] Here the *Comy.* gives, in its own words, another portion of the *Kulāvaka Jātaka* (see above, p. 279, *n.* 1).

[2] The *Simbali Vana*, Silk-cotton-tree Wood (*Bombax Heptaphyllum*, according to the Wilsonian botanical lore incorporated by Childers in his Dictionary) stood on the slope of Mt. Sineru, and was the abode of Garuḍa or roc-birds (*cf.* VI, 1, § 6). These were great creatures, hence their nests torn by the enormous chariot-pole of the deva's chariot is not a fancy so out of proportion as it might at first seem.

from afar, and seeing him, called out: 'Stop, Vepacitti, thou art my prisoner!'

'That which was just now in thy mind, dear sir, renounce it not!'

'Thou mayest swear, Vepacitti, that I will use no treachery.'[1]

[*Vepacitti*:—]

The evil fruit that from false speaking comes,
The evil fruit from blasphemy of saints,[2]
The evil fruit from perfidy to friends,[3]
The evil fruit borne by ingratitude:[4]—
That evil fruit, O consort of Sujā,
He reaps who showeth treachery to thee.

§ 8. *Verocana, lord of Asuras*, or *Aims*.

Another discourse at Sāvatthī:—

Now on that occasion the Exalted One had gone at noon to take siesta, and was meditating.

Then Sakka, ruler of gods, and Verocana[5], lord of Asuras, came to visit the Exalted One, and waited, leaning one against each doorpost.[6]

Then Verocana spoke this verse before the Exalted One:—

A man should only strive until
His purpose[7] is accomplishèd.

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[1] *Sapassu*. *Comy.*: 'I being without perfidy, make thou an oath [on it].'

[2] 'Like that of the *Kokālikan*' (see VI, 1, § 10) *Comy.*

[3] 'As in the Great Ape Jātaka.' *Comy.* The *Mahā-kapi Jātaka*, No. 407, iii, p. 225 *f.*, is meant.

[4] B. instances Devadatta's case.

[5] Presumably a name of *Vepacitti*, meaning the Shining One or sun. B. passes him over. In the text-summary he is *Virocano*.

[6] *Cf.* above, VI, 1, §§ 7, 8.

[7] Once more the elusive **attha*. B. here paraphrases it by *kicca*, function, task, duty, something to be done, a meaning he did not

A purpose shines when perfected:—
Verocana doth utter this.

[*Sakka* —]

A man should only strive until
His purpose is accomplishèd.
A purpose shines when perfected.
Nothing forbearance doth excel.

[*Verocana* —]

All beings have some task in view
Now here now there as they are fit,
Food that is excellently blent
Will every creature satisfy [1]
Our tasks when finished look their best —
Verocana doth speak this word

[*Sakka* —]

All beings have some aim in view,
Now here now there as they are fit.
Food that is excellently blent
Will every creature satisfy.
Nothing forbearance doth excel.

§ 9. *Forest Seers*, or *Perfume*.

Another discourse at Sāvatthī —

Long time ago, bhikkhus, many seers, virtuous and lovely in character, dwelt together in leaf-huts in a wild forest.[2]

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include in the six given above (X, § 12) *Atthajātā ti kiccajātā.* 'From dogs and jackals upward, there is no being who is *a-kiccajāto.* (Is this 'born without a task,' or 'for whom no function has arisen' ?). His definition comes nearest to that meaning which he *calls* '*vicakkhana*,' and *means* 'discerned *need*' *atthi me attho* . . 'I need. . . '

[1] The figure is a little obscure, the achieved task is likened to a skilfully compounded, well-cooked rice-pudding, not fit to be eaten till ready.

[2] B places this in the Himālayas in a charming spot fitted with day and night 'cloisters' etc These two persons, father- and son-in-law (*janā jāmātika-sasurā*), he goes on, were sometimes at war, sometimes in concord (*ekato caranti*); just then they were the latter.'

And Sakka, ruler of the gods, and Vepacitti, lord of Asuras, came to visit them. Then Vepacitti, having put on his buskined shoes,[1] his sword hanging at his side, with his canopy of state borne over his head, entered the hermitage by the principal gate; whereby, having insulted[2] those seers, virtuous and lovely in character, he transgressed. But Sakka, having put off his buskined shoes, given his sword to others, and caused his canopy of state to be folded, entered the hermitage by a gate,[3] and took his stand to leeward of those seers, virtuous and lovely in character, rendering them homage with clasped hands.

Then, bhikkhus, those seers, virtuous and lovely in character, addressed this verse to Sakka, ruler of the gods.—

> The scent of seers long vowed to holy things,
> Fall'n from their bodies by the breeze is borne,
> And wafted hence to thee, O thousand-eyed![4]
> The scent of seers is foul, O king of gods!'

[*Sakka*.—]

> The scent of seers long vowed to holy things,
> Fall'n from their bodies may the breezes waft,
> Like wreath of varied blossoms on the head.
> This is the scent we look for, reverend sirs,
> Nought is there here to bring the gods disgust.[5]

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[1] B explains *atali̇yo* as *gaṇanganūpāhanā* Cf *Vin Texts* ii, 14, n 1 —'with many linings' (? soles) My guess is that they were buskins, state-footwear, or war ditto. The word occurs in the *Assalāyana-Sutta* (*M.* ii, 155), where B. has the same comment

[2] *Apabyāmato karitvā* See *Points of Controversy,* p 270, n 2

[3] We should have expected 'side-door' See above, p 233 n 3

[4] *Sahassanetta,* a variant of *Sahassakkha.* See list of his names below, 295

[5] The perfume of virtue is described in *Dhp* ver 54. The smell of mankind, washed or unwashed, is said to 'offend the gods a hundred leagues away' *Dialogues,* ii, 355 Cf below, p 302

§ 10. *Seers of the seaside,* or *Sambara.*

Another discourse at Sāvatthī:—

Long time ago, bhikkhus, many seers, virtuous and lovely in character, were living together in leaf-huts on the seashore.[1]

Now at that time, bhikkhus, a battle was raging between the gods and the Asuras And in those seers the thought arose:—'The gods are righteous, the Asuras are unrighteous There may be danger even for us[2] from the Asura. What if we were now to go to Sambara,[3] lord of Asuras, and ask for a pledge of safety?'[4] Then those Rishis, as quickly as a strong man might stretch out his bent arm, or bend in his arm stretched out, vanished from their leaf-huts on the seashore and appeared before Sambara. Then, bhikkhus, those Rishis, virtuous and lovely of character, addressed Sambara, lord of Asuras, in a verse.—

We Rishis, come to Sambara,
Entreat of him a safety-pledge.
Do as thou listest Give that we
In peril or in safety dwell

[*Sambara* —]

Safety is not for such as ye!
Who Sakka serve choose ill their time
To you entreating safety-pledge,
Terror is all that I do give.

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[1] A mythical spot by 'the great sea of the Cakkavāla, on sands glistening like sheets (*paṭṭa*) of gold *Comy*

[2] B., reading *no,* explains. *siyā pi amhākaṃ.*

[3] *I.e. Vepacitti* See below, XI, 3, § 3

[4] *I.e.* a 'non-fear-gift' *Bhaya* has the double sense of 'fear' and 'thing feared' or 'peril' The gift apparently consisted simply in the king's promise to give orders for their being unmolested, when the fighting came their way Sakka, B says, had already conferred (*mantetvā*) with the Rishis, and the Asuras, wrathful lest this meant an enlisting of Rishis' magic powers, had on one occasion smashed up their hermitage.

[*The Rishis* :—]

And dost thou only peril give
To us who ask for safety-pledge ?
Lo ! then accepting this from thee,
May never-dying fear be thine !
According to the seed that's sown
So is the fruit ye reap therefrom.
Doer of good [will gather] good,
Doer of evil evil [reaps].
Sown is the seed and planted well.
Thou shalt enjoy the fruit thereof.

Then, bhikkhus, those Rishis, virtuous and lovely of character, having laid a curse on Sambara, ruler of the Asuras, as a strong man might stretch out his bent arm . . ., vanished from the presence of Sambara and reappeared in their leaf-huts on the seashore. But Sambara, on whom those Rishis had laid a curse, that very night woke up thrice seized with terror [1]

II.

§ 1 *The Gods*, or *The Rules*

Another discourse at Sāvatthī :—

In the days, bhikkhus, when Sakka, ruler of the gods, was a man,[2] he undertook and carried out seven rules of conduct, whereby he attained his celestial sovereignty What were the seven ?

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[1] And this, writes B graphically amplifying the slender narrative of Sambara's nightmares, is how, his mind getting deranged (*vipaticitto*), he came to be called Vepacitti (crazy-nerve) *Cf* below, 3, § 3. That Rishis, armed with their weapon of effective cursing, should seek protection seems incongruous, but it is a common trait in the European fairy-story for the witch, etc , to crave a boon.

[2] See *Kulāvaka Jātaka* and XI, 1, § 1 above *Cf.* Milinda's similar 8 rules, also called *vatapadāni* (p 90, trs. i, 138).

1 As long as I live, may I maintain my parents.

2 As long as I live, may I revere the head of the family.

3. As long as I live, may I use gentle language.

4 As long as I live, may I utter no slander.

5 As long as I live, with a mind rid of stain and selfishness, may I conduct myself in the home with generosity, with clean hands,[1] delighting in renunciation, amenable to petitions,[2] delighting in sharing gifts.

6 As long as I live, may I speak the truth

7. As long as I live, may I not give way to anger, if anger should rise, may I swiftly repress it.

By undertaking and carrying out these rules when he was a human being, Sakka attained his celestial position.

Whoso his mother and his father keeps,
The senior in his family reveres,
Converseth gently and with soft-toned speech,
And all that makes for slander puts aside,
Who sets himself all meanness to suppress,
A man of truth, his temper 'neath control:—
On such an one the Three and Thirty Gods
Do verily confer the name Good Man [3]

§ 2 *The Gods* (2).

Another discourse at Sāvatthī .—

When Sakka, ruler of the gods, was formerly a human being, bhikkhus, he was a son of brahmins named Magha, and hence one of his names is 'of the Maghas.'[4] As such, he

---

[1] B takes this literally, 'hands always washen in order to give gifts.'

[2] 'Worthy of being solicited (by others), *or* devoted to the practice of soliciting' *Comy* Sakka, or Magha, being rich, this can only mean 'devoted to raising subscriptions'

[3] Quoted in *Dhammapada Comy* i, 265

[4] See *Kulāvaka Jātaka*, and *Dhammapada Comy.*, i, 263 *f.*, where the Buddha is made to address *Mahāli* (see next Sutta). For a more scholarly comment on these titles see Rhys Davids in *Dialogues*, ii, 297, introduction to *Sakka-Pañha-Sutta.* The titles *omitted* above are *Kosiya* and *Sahassanetta* (see above, p 291)

bestowed gifts from town to town, hence one of his names is Purindada. 'townlord-giver' As such he gave munificently, hence one of his names is Sakka—'thorough' (*sakkaccaṃ*). As such he gave dwelling-places, hence one of his names is Vāsava: 'house-owner'

Sakka can in a moment think of a thousand matters, hence one of his names is Thousand-eyed (Sahass'akkha)

Sakka became consort to the Asura maiden named Sujā, hence one of his names is Consort of Sujā (Sujampati)

Sakka rules over and governs the Thirty-three Gods, hence one of his names is Ruler[1] of the Gods.

(*The Sutta continues by repeating the whole of Sutta* § 1)

§ 3. *The Gods* (3).

Thus have I heard.—The Exalted One was once staying near Vesālī, in the Great Wood at the Gabled Hall And Mahāli the Licchavite[2] went to see the Exalted One and, saluting him, sat down at one side. So seated, he said: 'Hath the Exalted One seen Sakka, ruler of the gods?'

'I have seen him, Mahāli'

'Was that perhaps someone, your reverence, who looked like Sakka, for Sakka is surely hard to see?'

'I know Sakka, Mahāli, and those Norms that Sakka set himself, by the undertaking and carrying out of which he attained to his celestial position—I know them also[3] (*Here follow Sakka's names, as in* § 2, *and Seven Rules, as in* § 1.)

§ 4. *The Poor Man.*

The Exalted One was once staying near Rājagaha, in the Bamboo Grove, at the Squirrels' Feeding-ground. And there he addressed the brethren as follows.—

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[1] *Devānam-inda,* On Inda and Indra, see *op. et loc. cit*

[2] *Cf Jātaka,* iv, 148 *f*, and *Dhp. Comy.*, references in Index (vol. v.).

[3] 'Giving these as a sample' of his great knowledge.' *Comy* B refers to a fuller account of this little episode given in his *Comy.* on the *Dīgha Nikāya* (*Sumangala-Vilāsinī*). The dialogue occurs almost *verbatim* in the Sutta in *Dhammapada Comy.*, i, 263 *f.* (on ver 30).

'Long time ago, bhikkhus, a certain man dwelt in this Rājagaha, and he was poor, destitute,[1] and of no account. He embraced the faith of the Norm and Discipline set forth by the Tathāgatas, and the morals and the learning and the charity and the wisdom thereof. And because he did so, he was reborn, after death and the dissolution of the body, in the world of bliss and light, into the communion of the Three and Thirty Gods, where he outshone the other gods in beauty and in glory. Thereupon, bhikkhus, the Thirty-three Gods were verily vexed and fretted and were consumed with indignation at this strange and unheard-of event, that a poor pauper of no account, reborn from the world of men, should so outshine them. But Sakka spoke to them saying: 'Be not vexed, dear sirs, at this son of the gods, for he, while yet a human being, embraced the faith of the Norm and Discipline set forth by Tathāgatas, likewise the moral code, the learning, charity, and wisdom Hence it is that he doth outshine you all.'

And in appeasing the Thirty-three, Sakka, ruler of the gods, on that occasion spoke these verses:—

Whose faith in the Tathāgata
Is firm and well-establishèd,
Whose moral code is pure and good,
To Ariyans dear and by them praised,
Who for the Brotherhood is filled
With loyalty, whose vision's straight:—
'Not poor that man,' they rightly say,
Nor sterile is the life he lives
Wherefore the wise should cultivate,
Teaching of Buddhas borne in mind,
Faith, virtue, loyal piety,
And clear discernment of the Truths [2]

---

[1] B explains this term (*kapana*) as 'one who has attained to pity.' *Cf* the triplet in Suppabuddha's story, *Udāna*, V, 3.

[2] All these lines are in *Ang* ii, 57 B.'s *Comy.* on them *there* (*Manorathapūranī*) explains 'loyal piety' (*pasāda*) as faith in the Buddha, Norm, Order, and *dhammadassanaŋ* as translated here (the Four Truths)

§ 5 *Enjoyable.*

At the Jeta Vana, Sakka, ruler of the gods, once came to visit the Exalted One, and, saluting him, stood at one side. So standing, he said 'What, lord, is by its situation enjoyable?'

[*The Exalted One* —]

The varied beauties[1] of the park, the grove,
Or lakes of lotuses and lovely line
For man's enjoyment are of little worth.
In village or the wild, in vale, on hill,
Where'er the 'men of worth'—the Arahants—
Their dwelling make, that is the spot
By situation most enjoyable[2]

§ 6. *For them that sacrifice.*

The Exalted One was once staying near Rājagaha, on Vulture's Peak Hill And Sakka, ruler of the gods, came to visit him, and, saluting him, stood at one side So standing, he addressed the Exalted One in the verse.

For mankind offering sacrifice,
For creatures fain to earn reward,
Who work good deeds for life renewed;
Where do the gifts they offer here
Entail hereafter ample fruit?

[*The Exalted One* —]

The four who travel on the Paths,
The four who in Fruition stand,[3]
This Brotherhood whose way lies straight,
In virtue and in insight trained:—

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[1] *Cetyā* 'in the sense of variegated, of many colours.' *Comy.*

[2] In the *Dhp. Comy.* (ii, 195) on ver. 98, these four lines are ascribed to the Buddha, but in the *Theragāthā* (*Pss. of the Brethren*, vers. 991, 992), to Sāriputta. But in both works they are spoken concerning his younger brother Revata, and his love for wild or desolate places.

[3] See above, p 282, *n.* 2

For mankind offering sacrifice,
For creatures fain to earn reward,
Who work good deeds for life renewed;
Whate'er they to that Order give
Entails hereafter ample fruit [1]

§ 7. *Worship.*

On one occasion, when at the Jeta Vana, the Exalted One had retired at noon to take siesta, meditating. Then Sakka, ruler of the gods, and Brahmā Sahampati [2] came to see the Exalted One, and stood leaning each against a doorpost [3] And Sakka, ruler of the gods, uttered this verse in the presence of the Exalted One —

Arise, O Hero, Victor in the fight,
Whose burden lieth low,[4] who hast no debts,[5]
    Walk o'er the world!
Wholly emancipated is thy heart,
Like moon at large on night of fifteenth day

[*Brahmā Sahampati* —]

'Nay, ruler of the gods, not so is the Tathāgata to be worshipped, but on this wise —

Arise, O Hero, Victor in the fight,
Who hast no debts, Lord of the Caravan

---

[1] *Cf* above, pp 103, 123 *f.*

[2] *Cf.* above, VI, 1, § 1 *f.* and compare the verses in that Sutta It was 'up' to B. to discuss the correction of Sakka's version by the 'higher criticism' of the Brahmā, but he passes it by. The latter insists on the missionary emphasis in the classic and orthodox version. He had interceded with the new Buddha to bring about his great mission.

[3] *Cf* above other august door-keepers, VI, 1, §§ 7, 8; XI, 1, § 8.

[4] An epithet applied to the Arahant. *Cf* a list of such, *Points of Controversy*, p 113

[5] Another such epithet, but confined to the *Thera-therī-gāthā* (*Brethren*, vers 789, 882; *Pss of the Sisters*, vers. 2, 110). 'Debtless bliss' is applied also to a layman in *Ang.*, ii, 69.

Walk o'er the world,
And teach the Norm,
Exalted One! there are who'll understand.

§ 8. *Sakka's worshipping* (1).

Another address at the Jeta Vana:—

Long time ago, bhikkhus, Sakka, ruler of the gods, summoned his charioteer Mātali, saying. 'Harness, good Mātali, the thousand thoroughbreds[1] to our chariot, and let us go to the Gardens that we may see their beauty.' 'So be it, lord,' responded Mātali, and obeyed. When the chariot was ready, he sent word to Sakka, saying· 'Harnessed, dear sir, are the thousand thoroughbreds to the chariot and a wait thy pleasure'

Then Sakka, ruler of the gods, descending from the Vejayanta palace, with clasped hands did obeisance toward the different quarters.

And Mātali the charioteer addressed to him the verses:—

They of the Triple Lore do honour thee,
And all the nobly born that dwell on earth,
The Four Great Kings[2] and the renowned Thrice Ten.[3]
But who may he, this yakkha,[4] be to whom
Thou, Sakka, dost such signal honour pay?

[*Sakka* :—]

They of the Triple Lore do honour me,
And all the nobly born that dwell on earth,

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[1] Lit the 'thousand yoked thoroughbred-chariot.' On 'thousand' associated with Sakka, *cf* two of his names above (2, § 2). Possibly a term of solar-myth origin 'Bred' is here to be understood in the sense of being thoroughly trained, of 'good breeding,' rather than 'good pedigree' Possibly it needed a horse of good strain to achieve that rational development claimed by B. (and the Pali term) for a highly trained horse See above, pp 11, *n* 1, and 38 (iii)

[2] Lower deities of the four quarters See *Dialogues*, ii. 242

[3] See above, p 9, *n* 1

[4] See above, p. 262, *n* 1.

The Four Great Kings and the renowned Thrice Ten.
But I my homage render unto them
Who, in all virtuous habit graduates,
Long-time experts in mastery of mind,
Leaving the world, by highest motives led,[1]
Find in the higher life support and goal.

And householders besides, who merit work,
Laymen of virtue and of piety,
Who with integrity maintain their wife,[2]
To them I pay my homage, Mātali

[*Mātali* :—]

Yea, I have heard, the best in all the world
Are these whom thou, Sakka, thus honourest.
I too do render homage unto them
Whom thou thus honourest, O Vāsava!

Thus spake he of the Maghas, thus the king
Of gods, Sujampati, and having paid
To all the divers quarters reverence,
Mounted his chariot and led the way.[3]

§ 9 *Sakka's worshipping* (2)

Another address at the Jeta Vana.—

Long time ago, bhikkhus, Sakka, ruler of the gods, summoned his charioteer Mātali, saying. 'Harness, good Mātali, the thousand thoroughbreds to our chariot, and let us go to the Gardens that we may see their beauty' 'So be it, lord,' responded Mātali, and obeyed. When the chariot was ready, he sent word to Sakka, saying: 'Harnessed, dear sir, are the thousand thoroughbreds to the chariot and await thy pleasure.' Then Sakka, ruler of the gods, descending from

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[1] *Sammā*, who have 'rightly,' or 'perfectly' left, *i.e.* from *saddhā*, 'confidence' in their object and course, not from lower motives.

[2] Representing 'the family.' *Comy*

[3] 'At the head of his deva-retinue.' *Comy.*

the Vejayanta palace, with clasped hands did obeisance to the Exalted One.

And Mātali the charioteer addressed to him the verse:

> Thee, Vāsava, both gods and men revere.
> But who may he, this yakkha, be to whom
> Thou, Sakka, dost such signal honour pay?

[*Sakka*:—]

> The perfectly Enlightened, in this world
> With all its gods, illustrious Master, him
> I honour and revere, O Mātali.
>
> They who have given up passion, enmity,
> And ignorance, the Ar'hants poison-purged
> I honour and revere, O Mātali.
>
> And they who by suppressing lust and hate
> And out of ignorance emerging follow on,
> As learners[1] finding joy in pulling down,[2]
> And training with all zeal and strenuousness:—
> I honour and revere them, Mātali.

[*Mātali*.—]

> Yea, I have heard, the best in all the world
> Are these whom thou, Sakka, thus honourest.
> I too do render homage unto them
> Whom thou thus honourest, O Vāsava!
>
> Thus spake he of the Maghas, thus the king
> Of gods, Sujampati, and having paid
> To the Exalted One due reverence,
> Mounted his chariot and led the way

---

[1] Those in the three lower Paths are being described (see *Compendium*, p. 217, § 10; *Bud. Psych. Ethics*, p. 95 *f.*). The Arahant was *a-sekha*: 'non-learner,' or adept

[2] See above, p 280, *n.* 1 *Bud. Psych Ethics*, p. 82, *n.* 2.

§ 10. *Sakka's worshipping* (3).

. . . *as in* §§ 8, 9 *to* thy pleasure. Then Sakka, ruler of the gods, descending from the Vejayanta palace, with clasped hands did obeisance to the Order of Brethren.

And Mātali the charioteer addressed him in the verse —

Surely 't is they should thee revere,
These men who live in bodies foul,
In carrion sunk,[1] who hunger, thirst.
What in these homeless houseless folk
Canst see to envy, Vāsava ?
Declare to us how Rishis live,
Thus will 't be ours to hear thy voice.[2]

[*Sakka* :—]

This in these homeless, houseless folk
I see to envy, Mātali.—
When from the village they depart,
They go their way free from all care.
In granary they nothing hoard,
Nor storehouse-jar nor crate [is theirs]
Others make ready what they seek.
Hence they maintain their goodly ways,
With eloquent words in steadfastness,
Or silent in serenity [3]

[1] These terms, writes B., may refer to the material matrix, or to their own bodies. The gods were animistic, as was shown in the First Chapter, and would speak naturally of the man, soul, self, as 'immersed in' the body.

[2] Sakka's voice was very sweet, like the sound of a golden bell proceeding from the exquisite screen of his teeth *Comy*

[3] These verses resemble Rohinī's apologia for recluses (*Sisters*, LXVII). Three of the lines: 'In granary, etc' are included in her verses But Pischel's edition (PTS) of the *Therigāthā* gives *pariniṭ-ṭhitaŋ* 'completed,' where the *Saŋyutta* has *paraniṭṭhitaŋ*, 'made ready by another.' Their alms, explains B., are 'cooked' in 'other' folk's houses, made ready by 'others'—an earthly, but safer substitute

The gods contend with Asuras,
And men fight alway, Mātali.
Non-combatant mid combatants,
At peace where others go self-armed
Not laying hold 'mong them that grip:—
These do I reverence, Mātali.

[*Mātali* :—]

Yea, I have heard, the best in all the world
Are these whom thou, Sakka, thus honourest.
I too do render homage unto them
Whom thou thus honourest, O Vāsava!

Thus spake he of the Maghas, thus the king
Of gods, Sujampati, and having paid
To Order of the Brethren reverence due,
Mounted his chariot and led the way.

III.

(*The Sakka-Quintuplet*)[1]

§ 1. *What must we slay?*[2]

At the Jeta Vana, Sakka, ruler of the gods, once came to visit the Exalted One, and saluting him, stood at one side and addressed him in the verse:—

What must we slay if we would happy live? etc

---

for the loftier (and grammatically forced) guess of my earlier translation

Again, the Therīgāthā has *osenti* for *openti* = *pakkhipanti*. 'deposit' ('hoard')

[1] The second appended group of Five in these collections of Suttas. See *Māra Suttas*, p 147

[2] The Sutta appears for the fourth time (I, 8, § 1, II, 1, § 3, VII, 1, § 1).

[*To whom the Exalted One* :—]

Wrath must ye slay if ye would happy live.
Wrath must ye slay if ye would weep no more.
Of anger, Vāsava, with poisoned source, *etc.*

§ 2. *Little Ugly.*

Another address at the Jeta Vana:—

Long time ago, bhikkhus, a certain yakkha, ill-favoured, a pot-bellied dwarf[1] came to be seated on the throne of Sakka, ruler of the gods. Thereat the Thirty-three Gods were annoyed, vexed and consumed with indignation at this strange and unheard-of procedure Now in proportion as they became annoyed, vexed indignant, that yakkha grew ever handsomer and more presentable and more attractive Then they went and told Sakka what had happened. And they asked. 'Will this, then, dear sir, be a yakkha who feeds on anger ?'

Then Sakka came up to that anger-nourished yakkha, and draping his robe over one shoulder, and kneeling on his right knee, bent forth his clasped hands towards him, calling his own name thrice. 'I, dear sir, am Sakka, ruler of the gods !'[2]

Now in proportion, as Sakka did this, that yakkha became more and more ill-favoured and dwarfed and pot-bellied, till he vanished there and then. Thereupon Sakka, taking his seat on his throne, appeasing the Thirty-three Gods in that hour, addressed them in these verses:—

Nay, not so easily put out am I,
Nor in the whirl of passion lightly drawn.[3]
Long time ye know[4] it is since I was wroth;
In me wrath findeth no abiding place.

---

[1] *Okoṭimako,* explained as both *lakuntako* and *mahodaro,* in fact, quite a Punch-silhouette This Sutta is translated in Warren's *Buddhism in Translations,* 426 The Master is in a humorous vein

[2] See III, 2, § 1

[3] *Kodhāvattena,* so *Comy*, not *-vattena.*

[4] *Vo,* dative of reference, obsolete with us I give the nearest substitute.

To harsh and angry words I give no breath,
Nor to my creed may I inconstant prove.
But I restrain and hold myself in check,
Heedful of my own spiritual growth.

§ 3. *Magic art.*

Another discourse at Sāvatthī:—

Long time ago, bhikkhus, Vepacitti, lord of the Asuras, was ill[2] and suffering, and much afflicted. And Sakka, ruler of the gods, went to Vepacitti to inquire after his health.

Vepacitti saw him coming afar off, and said: 'Heal me, O ruler of the gods!'

'Then do thou, Vepacitti, tell me Sambara's magic art.'[3]

'Wait, dear sir, till I have held consultation.'

Then Vepacitti consulted the Asuras, saying: 'May I, dear sirs, tell Sakka, ruler of the gods, Sambara's magic art?'

'Nay, dear sir, do not tell him!'

Then, bhikkhus, Vepacitti, lord of Asuras, addressed this verse to Sakka, ruler of the gods:—

Thou of the Maghas, Sakka, king of gods,
Sujampati, the conjuror's magic art
Leads to the dread abyss where Sambara
The Asura hath been a century.[4]

---

[1] B. is silent over this not very obvious clause. But I think Feer is right and Warren wrong: 'And ne'er proclaim my virtue's fame' (*dhammāni*). This neuter plural is not unknown, but the proclaiming is precisely what the dear good god was doing! I read *dhammā* as equivalent to the instrumental *dhammena*. And *nikittaye*, 'I may not be false, or inconsistent to,' is good Sanskrit, though not yet found in Pali. Sakka's *dhamma* (norm or creed) was especially Forbearance.

[2] See above, I, § 10. 'Through the Rishis' curse.' *Comy.*

[3] *Samburi(yā) māyā.* Juggling, or ? white magic is all that *māyā* ever means in early Buddhist literature or in Theravāda literature. *Asura-vidyā* is used in the Śrauta Sūtras as a synonym for *māyā*. See *Vedic Index*, Macdonell and Keith, *s.v.*

[4] Here is apparently a curious anomaly in B.'s comments. (1) He has told us that Vepacitti's real name was Sambara, Inda, or ruler of

§ 4. *Gentleness at offence.*

On one occasion, at the Jeta Vana, two of the brethren had a dispute, in which one of them gave offence. Aware of this, he confessed his offence to the other as such, but the latter would not accept his apology.

Now many of the brethren went and reported this to the Exalted One, who said: 'Bhikkhus, there are two fools he who does not see his offence as such and he who does not accept the other's right ruling. A wise pair were two of whom this one saw the offence as such, and that one accepted the other's right ruling

Long time ago, bhikkhus, Sakka, ruler of the gods, when calming the Thirty-three Gods in the Sudhammā Hall, spoke in that hour this verse —

> Let anger come beneath your sway
> Be there in friendship no decay.
> Blame not where censure is not due
> And be no slander spread by you
> By wrath bad folk are overthrown
> As if an avalanche came down

the Asuras (1, § 10) (2) He calls the magician or conjurer whose art is known to Vepacitti, or *is* Vepacitti's, and who practised it, with direful results, Sambaro Asurindo (3) He explains the last line as 'Sambara ruler of Asuras, a juggler, who, having practised *māyā* (*māyāvī māyaŋ payojetā*) is "roasting" since a century ago in purgatory:'— and all without making any distinction between any *two* Sambaras The only inference is that there was a *post* of Sambaratta (Sambara-hood) as there was of Sakkatta (Sakka-hood), and that the 'late' ruler of the Asuras had an art which was either an heirloom taught to, or an innate talent possessed by each succeeding Sambara But what an opportunity for our good B to have missed!

The Asuras naturally fear to put more power into Sakka's hands — 'he will torment us, destroy us!' Vepacitti advises him and his, as honest men (*tumhe dhammikā va*), to keep clear of it (*alaŋ vo na māyāya*) The legend adds that Sakka's other offer of healing was to take Vepacitti to beg pardon of the Rishis But to the champion of 'frightfulness' this was too much

§ 5 *Mildness* (and *kindness*)

Thus have I heard —The Exalted One was once staying near Sāvatthī, at the Jeta Vana, in Anāthapindika's Park. There he addressed the brethren:—

Long time ago, bhikkhus, Sakka, ruler of the gods, when calming the Thirty-three Gods in the Sudhammā Hall, spoke in that hour this verse —

> Let anger not o'ermaster you,
> And rage ye not 'gainst them that rage.
> For love and kindness [felt and shown][1]
> Ever 'mong Ariyans find a home.
> Bad folk by wrath are overthrown
> As when an avalanche comes down.

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[1] 'Non-anger is love (or amity) at its inception (*pubbabhāgo*): non-cruelty is compassion in its inception and after.' *Comy.*

INDEX

I.—NAMES AND SUBJECTS

II.—PALI WORDS.

Paraphrases from the Commentary.

Pariyantaŋ. nipphattikaŋ, kotikaŋ, *something perfect, a climax*

Pariyāyena = kāraṇena (I, 4, 1). *Cf. Sum* V, p. 36: pariyāya *means* vāra (*turn, course, order*), desanā (*presentation, method* [*of teaching*]), kārana [or attha] (*case, matter, cf art* Attha *above*). *Cf also* lokapariyāyaŋ: sankhāralokassa udayabbayaŋ (I. 4, § 5) *Explained as* kārana *also in Sum. V. on D.* iii, 271, § 4

Pariyuṭṭhitā. abhibhūtā. *Cf. Points of Controversy*, 288

Palikhāya, khanitvā (IV, 3, § 4)

Pahitatto (padh) = pesitatto (II, 2, § 5)

Pākatindriyā: saŋvarābhāvena gihikāle viya vivaṭa-indriya (*Pss. of the Brethren*, v, 109)

Pārohā ti . tina-rukkhādayo daḍḍhaṭṭhāne mūlamatte pi avasitthe pādato rohanti jāyanti vaḍḍhanti . . . rohanaṭṭhena vā pārohā. *Cf. Jāt.* v, 472; vi, 15 *Regrowth from a plant of which only the stump is left Comy A palm-tree cannot grow again in this way, and hence affords a favourite simile for one who will not be reborn* (III, 1, § 1)

Balaviriyaŋ ettha balan nāma vāyodhātu. Bala *is the physical element of mobility* (*vāyodhātu*); viriyaŋ *is energy, physical and mental* (III, 3, § 4)

Brahmacariyaŋ methunaŋ virati (I, 6, § 8)

Bhavāsīti bhava. *Cf. another form* bhavāhi, *S.* ii, 235 *f*

Bhāvetīti vaḍḍheti, attane cittasantāne punappunaŋ janeti, abhinibbatteti (III, 2, § 8)

Bhiyyo na vijjati: uttaritaro añño na vijjati (XII, 1, § 4). *Cf* I, 7, § 1

Mano ti sāvajjanakaŋ bhavangacittan; *dhammā* ti ārammaṇadhammā; *manosamphasso* ti sāvajjanena bhavangena sampayutta phasso, viññāṇayatanan ti javanacittaŋ tad-āram maṇam pi vaṭṭati (IV, 2, § 9)

Mahesin: mahantānaŋ sīlakkhandhādīnan esitānaŋ pariyesitānan ti (I, 5, § 5)

Mārisa. *See* p. 2, *n* 1

Mukharā ti mukha-kharā kharavacanā (II, 3, § 5)

Yato ti yadā (III, 2, § 2)

Yamataŋ *The Comy. has* maññanaŋ, *although the metre requires a short first syllable Unless the word is for* yaŋ-mataŋ, I *cannot explain it. Or is it a variant to* gantha (yama-tā)? (I, 3, § 5)

Yātrā . . . niggamanaŋ . . mutti, parimutti, samatikkamo (I, 3, § 9)

Yoniso manasikārā ti upāyamanasikārena. *The second word in the Suttas has not yet become specialized, and is tantamount to 'work of mind' or intellect generally* (IV, 1, § 4)

Ranaŋ: rūpamhi jāti-jarā-bhangasankhātaŋ dosaŋ (VI, 1, § 6)

Ruppato ti ghaṭṭanaṭṭhena (IX, § 2)

Lajjī. *one who has* hiri *and with it* ottappa (*Bud Psy Eth.* p. 20, *n* 1) (III, 1, § 5)

Lūkha. jiṇṇa (VII, 2, § 4)

Vaṇṇo = kāraṇaŋ (X, § 2)

Varaŋ disaŋ: uttamaŋ ṭhānaŋ okāsaŋ (XI, 1, § 1)

Vaso ti ānāpavattanaŋ (I, 8, § 7)

Vāntavataŋ. kilesānaŋ pana chinnattā vataŋ phalasamādhinā samāhitaŋ (I, 4, § 8)

Vikiṇṇa vācā asaŋyata-' (II, 3, § 5)

Vicakkhaṇo subhāsita-dubbhāsitaññutāya (X, 12). *Cf. Abhidhānappadīpikāsūci* = payojano

Vipphanditāni . . tamhi tamhi kāle hatthirājavaṇṇa-sappavaṇṇādidassanāni (IV, 3, § 4)